The Relief Society Magazine

O. 11 LESSONS FOR FEBRUARY NOVEMBER 1941

MRS ESTELLA S HARRIS
B Y UNIVERSITY
PROVO UT
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THE COVER

Bishop's Building
—Relief Society Headquarters

THE Bishop's Building, located at 40 North Main Street, was completed in 1909. Relief Society was assigned rooms on the north side of the second floor, including the large front room overlooking Main Street, to be used as headquarters for the General Board. The new headquarters were beautifully furnished by the General Board and officially opened for a meeting of the Board on December 3, 1909.

Prior to this time the business of the organization had been transacted in the office of the **Woman's Exponent** by courtesy of the editor, Emmeline B. Wells, who was also general secretary of the Relief Society.

The south side of the second floor of this building was assigned to the Seventies and Young Men's Mutual Improvement Association. The third floor was assigned to the Young Women's Mutual Improvement Association and Primary Association. The entire first floor was reserved for the Presiding Bishopric. The top floor was reserved for an auditorium with adjoining extra rooms.

In 1920, the entire second floor was given to the Relief Society when the Priesthood organizations were given quarters in the Church Office Building.

The cover picture is a view of the north side of the building looking west and shows the north entrance to the building, which is the entrance used in reaching Relief Society headquarters. The Salt Lake Temple is seen in the background.

Arrangements for this month's cover design are by Evan Jensen.

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"Though I have all faith,
So that I could remove mountains,
And have not charity
I am nothing."

I Corinthians 13:2.

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The Relief Society Magazine

Monthly Publication of the Relief Society of the
Church of Jesus Christ of Latter-day Saints

Vol. 28 NOVEMBER, 1941 No. 11

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Remarks

President Amy Brown Lyman

Welfare Session of General Conference

Salt Lake Tabernacle, Saturday, October 4, 1941

IT is a joy to note the tremendous gain which has been made by united, faithful effort in the welfare movement of the Church.

The plan to maintain what has already been gained in the last four years, to seek, step by step, for even greater accomplishments, to set out for higher levels of physical, moral, social and spiritual well-being for all members of the Church, inspires us with zeal and a desire to renew and intensify our efforts.

Relief Society women are peculiarly fitted for welfare work. They are fitted by tradition, background, experience, and training.

Before anybody in this great auditorium was even born, they were going about their mission of mercy and human helpfulness, aiding others—and in a neighborly fashion, aiding one another.

For over 99 years, in cooperation with and under the direction of their ward bishops (who have respected and honored them and appreciated their efforts), they have helped to house the homeless, feed the hungry, clothe the naked, and to furnish and create employment. They have nursed the sick, comforted the sorrowing, and laid away the dead.

In addition to all this, they have worked for mass betterment by promoting and carrying forward programs of constructive, preventive welfare.

So it has been that all down through the years no matter how interesting their educational and cultural programs have been, Relief Society women have never been satisfied with mere self-improvement. They have realized the need of contributing to something outside themselves. They have had a feeling that life was incomplete unless through their work and themselves they were able to make a contribution toward the welfare of others. Thus, they have fulfilled their original assignment, given to them by the Prophet Joseph Smith.

And now today they offer whole-heartedly their service and their accumulation of knowledge and experience to the welfare plan and program of the Church. Their hearts are in the work, and they shall never be found wanting.

GENERAL BOARD MEMBERS IN CHARGE OF ARRANGEMENTS FOR RELIEF SOCIETY G
CONFERENCE, OCTOBER 1-2, 1941

The
Relief Society Magazine

l. 28 NOVEMBER, 1941 No. 11

Relief Society Conference

October, 1941

Vera White Pohlman, General Secretary-Treasurer

'Let us not be weary in well do-: for in due season we shall reap, we faint not."—Galatians 6:9.

This was the theme of the semi-nual general conference of Relief ciety which was held in Salt Lake y, Wednesday and Thursday, tober 1 and 2, 1941. Counselor nna D. Sorensen, member of the neral Presidency in charge of edu-ional work for the Society, was irman of the October conference mmittee, and was assisted by elev- other members of the General ard who served on this committee. is conference featured especially educational work of the Relief iety, but also gave consideration plans for the observance of the ief Society centennial in 1942, l lent impetus to the closing nths of the Relief Society's four-r membership campaign. The ief Society greatly appreciated the ed strength given its membership npaign by the General Authorities o, at two sessions of the eral conference, urged the wom-of the Church to affiliate with the iety, and suggested that stake sidents and bishops cooperate with their respective Relief Society officers in the furtherance of this campaign.

Schedule of Meetings

On the first day of the conference, two educational department meetings were held simultaneously in the forenoon and also in the afternoon, and in addition, a music department was also held in the afternoon for stake choristers and organists. Both the forenoon and afternoon department sessions were preceded by a short officers' meeting for all stake and mission officers and board members. Counselor Donna D. Sorensen, chairman of the conference, conducted both of these general officers' meetings. The department sessions were conducted by their respective chairmen, as indicated in the accompanying schedule, each of whom gave a preview of the coming season's work.

President Amy Brown Lyman presided at the Thursday forenoon officers' meeting in the Assembly Hall, and at the afternoon general session in the Tabernacle, which was open to all Relief Society officers and members, and the public.

SCHEDULE OF MEETINGS

Meeting	Time and Place	Chairman	Attendance
	WEDNESDAY, OCTOBER 1, 1941		
Officers' Meeting	Assembly Hall, 9:30-10:10 a. m.	Counselor Sorensen	
Departments—			
Visiting Teachers' Message	18th Ward Chapel, 10:30 a. m.-12	Achsa E. Paxman	400
Theology and Testimony	Barratt Hall, 10:30 a. m.-12:00	V. R. McConkie	450
Officers' Meeting	Assembly Hall, 1:30-2:15 p. m.	Counselor Sorensen	
Departments—			
Literature	Barratt Hall, 2:30-4:00 p. m.	Anna B. Hart	350
Social Science	18th Ward Chapel, 2:30-4:00 p. m.	Anna S. Barlow	300
Music	Assembly Hall, 2:30-4:00 p. m.	Florence J. Madsen	250
	THURSDAY, OCTOBER 2, 1941		
Officers' Meeting	Assembly Hall, 10:00 a. m.-12:15	President Lyman	1,010
General Session	Tabernacle, 2:00-4:00 p. m.	President Lyman	6,000

Changes in General Board Personnel

At the general session of the conference, President Lyman announced, in the following words, changes in the personnel of the General Board since the April conference:

"Since we met last we have been called upon to part with one of our General Board members, Sister Beatrice Farley Stevens, who contributed so much to the music of the organization. Sister Stevens is known far and wide for our stimulating rally song, 'A Hundred Thousand Strong,' which has been sung in local branches all around the world, the words having been translated in a number of languages. She also composed and left for us a centennial song, called, 'A Song of Triumph,' which has been released at this conference. This was the last work she did, and it was completed only a few days before her death.

"We are pleased to announce the appointment of two new Board members: Sisters Priscilla L. Evans and Florence Jepperson Madsen. Sister Evans is best known to Relief Society women as former president of the Relief Societies of the Eastern States Mission. She is at present corresponding secretary of the National Council of Women of the United States, Inc. Sister Madsen is professor of music at the Brigham Young University, and is one of the first musicians of our state and Church. I am sure we will all be happy to work with these two dear sisters."

Both new members participated in the conference program: Mrs. Evans addressed the general session in the Tabernacle on Thursday afternoon, and Doctor Madsen, who is chairman of the General Board's music committee, conducted the music department and also led the congregational singing at the three officers' meetings and at the general session. In a brief impromptu talk at the close of the Thursday afternoon officers' meeting, Doctor Madsen urged Relief Society women to maintain high standards in music and literature, and to sing. She sug-

sted that choristers read something the lives of the great composers their singing groups. She expressed e hope that the time would come nen an audience such as the one sembled could sing together as a orus.

epresentation and Attendance

Members of the Salt Lake Stake elief Society were in constant at-ndance at the three main entrances the Assembly Hall during the ree officers' meetings held there, elcoming the representatives at-nding the meetings, distributing inted programs, and assisting in e registration of attendance.

All twenty-three members of the eneral Board were present at the nference.

Nearly every stake of the Church ponded to the roll call in the of-ers' meeting on Thursday morn-g—135 of the total of 138—all but n Luis in southwestern Colorado, attle in Washington, and Wash-gton in the District of Columbia. addition to stake representation, ssion Relief Society presidents or eir official representatives from of the twelve missions in the nited States were present: the lifornia, Central States, New gland, Northern States, North-stern States, and Western States ssions. Local Relief Society of-ers were in attendance from four ner missions in the United States: st Central States, North Central tes, Southern States, and Texas ssions. Two Relief Society work-from Hawaii were also present—a B. Jensen, president of the Jap-ese Mission Relief Society, and Lang Akana Aki, of Honolulu, a Relief Society visiting teacher from the Oahu Stake in Hawaii, who is also chairman of welfare work in a Church organization there for the Chinese. Helen Harker, a Relief Society member from Australia who is visiting in the United States, was an enthusiastic attendant at the conference. The attendance at each session of the conference is shown in the schedule of meetings.

President Heber J. Grant sent a written message (reproduced in full on page 764), which was read at the general session in the Tabernacle by President Amy Brown Lyman. The address, "Women and the Church," by Elder Stephen L Richards, of the Council of the Twelve, delivered at the general session, will be printed in a later issue of the *Relief Society Magazine*. Elder Marion D. Romney, one of the assistants to the Council of the Twelve and newly appointed Assistant Managing Director of the Church welfare program, spoke in the officers' meeting on Thursday morning on "The Church Welfare Program for 1942"; this address will also appear in a later issue of the *Magazine*.

Wives of General Authorities of the Church who attended various sessions of the Relief Society conference included Mrs. Heber J. Grant and Mrs. J. Reuben Clark, Jr.; also Madeline B. Wirthlin, Fern T. Lee, and Ida J. Romney, each of whom offered prayer in the principal sessions. Recently returned Relief Society mission presidents also offered prayer—Luella R. Christiansen of the Texas Mission; Ann P. Nibley, Northwestern States Mission; and Fawn B. McKay, Swiss Mission. Mrs. McKay made a spe-

cial appeal in prayer in the interest of the Relief Society women and members of the Church generally in the countries which are at war. In her opening address at the Tabernacle session, President Lyman mourned the passing earlier in the week of Emily T. Merrill, wife of Elder Joseph F. Merrill, of the Council of the Twelve, commenting on Mrs. Merrill's regular attendance in the past at general conferences of Relief Society, and her valuable service as a ward Relief Society president.

Music at the Conference

Lily Priestly rendered the organ prelude as the stake officers and board members congregated for the three officers' meetings of the conference in the Assembly Hall. She also accompanied the singing at the sessions in the Assembly Hall, and gave valuable assistance in the Wednesday afternoon music department, which was also held in the Assembly Hall, and which featured the ten songs to be included in the concert to be presented in the Salt Lake Tabernacle in April, 1942, as a part of the general centennial celebration. Dr. Florence Jepperson Madsen was in charge of the music department, and was assisted by Wade N. Stephens, assistant Tabernacle organist, in giving instruction and conducting a practice of the songs for the centennial concert. Following is a list of the ten songs which are to be sung in addition to the cantata *Resurrection Morning*, at the centennial concert:

Two Centennial Songs *Price*

"A Song of Triumph"—Beatrice F. Stevens (words by Beatrice F. Stevens) 5c

"In His Form"—Dr. Florence Jepperson Madsen (words by Dr. Carlton Culmsee) 10c

Other Songs

"The 23rd Psalm"—Schubert (arranged by Saar) 15c
Published by Carl Fischer, New York, No. 5106

"Love's Dream" (3-part chorus for women)—Liszt-Harris 16c
Published by Oliver Ditson

"Peace I Leave With You"—Roberts-Spicker 10c
Published by G. Schirmer, No. 5065.

"Through the Silent Night"—Rachmaninoff 15c
Published by Oliver Ditson, No. 13,867

"My Heart is a Silent Violin"—Fox-Andrews 15c
Published by Carl Fischer, New York, No. 5217

"The Kerry Dance"—Molloy-Harris.. 12c
Published by Oliver Ditson, No. 13,019

"O Winds, Blow Ye Softly"—Mozart 18c
Published by M. Witmark and Sons, New York, No. W-2987

"Forget-Me-Not"—Bach 10c

The two new centennial songs may be purchased only from the General Board (see page 752, also see *Relief Society Magazine*, October, 1941, page 689). The other eight songs are not carried by the General Board, but may be purchased at music stores, some of which offer a discount, according to quantity ordered, to representatives of Relief Society. For information as to purchase of cantata, see *Relief Society Magazine*, March, 1941, page 200. For details concerning delegation of not more than nine singers from each stake and mission to participate in the general centennial concert, see page 753; also *Relief Society Magazine*, May, 1941, pages 300 and 329.

At the beginning of the general

ssion in the Tabernacle, the Tem-e Square Choir, conducted by H. rederick Davis, and accompanied y Alexander Schreiner at the organ, resented two numbers, "Hallelu-h, Amen" from *Judas Maccabaeus* Handel), and "What Affliction line Exceeding?" from *Requiem* Verdi). Soloists featured during ne second number were Marianne ladsen, soprano; Jessie Evans mith, contralto; Ray Brimhall, ten-r; Philip Dalby, basso. A special ature of the general session was the abernacle organ solo, improvisa-on on "A Mighty Fortress is Our od" (Luther), by Alexander chreiner, Tabernacle organist. A pecial musical number was present-d at each of the four department ssions on educational work, as fol-ws: Jessie Evans Smith sang two umbers, "That Sweet Story of Old" West), and "Eye Hath Not Seen" om *The Holy City* (Gaul), at the epartment session on visiting teach-rs' messages; Richard P. Condie, as-istant conductor, Tabernacle Choir, ang "If With All Your Heart" Mendelssohn), accompanied by Dr. Florence Jepperson Madsen, heology and testimony department; Albert Eccles sang two numbers, The Song of the Flea" (Moussorg-ky) and "King Solomon" (Cooke), t the literature department; Bessie Rogers sang two numbers, "Hom-ng" (Teresa Del Riego) and "When Children Pray" (B. Fenner), at the ocial science department.

Singing Mothers were not featured t this semi-annual general confer-nce of Relief Society as is the cus-om, because October conference lans originally contemplated only epartmental sessions, and the plans ere changed too late to allow time for selection of a group of choruses from outlying stakes and their adequate preparation. However, the General Board was requested to arrange for a chorus of Singing Mothers to appear at both sessions of the general conference of the Church in the Tabernacle on Friday, October 3, and great credit is due the six Salt Lake City stakes—Bonneville, Cottonwood, Emigration, Ensign, Highland, and Wells—which responded willingly and sang well at these sessions of the conference with only a day's notice.

Educational Work Featured

The October conference featured the educational work of the Relief Society, with special emphasis on the union meeting. In her opening remarks at the first session of the conference, Counselor Sorensen reported that a survey conducted by the General Board at the close of the 1940-41 lesson season had disclosed, among other important findings, the need for more help in conducting union meeting lesson departments. In order to help meet this need, a union meeting lesson department demonstration was conducted in each of the four educational department sessions of the general conference. Because of limited *Magazine* space in which to report proceedings of the general conference, and because the objectives of the union meeting lesson department and methods for achieving them were similar in each of the four demonstrations, a composite report of these demonstrations has been prepared, embodying the principal objectives and methods brought out in the demonstration in each separate department. The details of the re-

spective lessons used in the demonstrations have been eliminated inasmuch as these lessons will have been given in stake union meetings prior to issuance of this November number of the *Magazine*. This composite summary of the main points of the union meeting demonstrations appears on page 737.

Each of the four lesson departments also gave additional helpful material relating to their respective departments. This material is summarized and presented on the following pages in the order in which it was programmed. An unusual demonstration in the literature department was the public conversation, "Let's Talk it Over," in which Anna B. Hart, Mary G. Judd, and Alice B. Castleton, of the General Board, and Irma Felt Bitner, of Ensign Stake, participated. A summary of the main points brought out in the conversation appears on page 748. A special feature of the department on the visiting teachers' message was a play, *The Great Fig Tree*, written and directed by Joseph J. Cannon, which will be published in full in a later issue of the *Magazine*.

The two short officers' meetings which preceded the forenoon and afternoon department sessions on Wednesday were also devoted to problems of Relief Society teaching. In opening the conference, Counselor Sorensen emphasized the great responsibility which devolves upon Relief Society class leaders in interesting and retaining the thousands of new members who have been enlisted during the four-year membership campaign which ends this year. At the same meeting President Amy Brown Lyman gave valuable advice to class leaders, full text of which appears on page 735.

The officers' meeting preceding the Wednesday afternoon department session featured with great effectiveness a round-table discussion on "Problems in Relief Society Teaching," conducted by Dr. M. Lynn Bennion, assisted by Florence I. Hyde, Ensign Stake; Thelma J. Ryser, Bonneville Stake; Gwen Jones, Salt Lake Stake; Mae S. Best, Highland Stake. *Magazine* space for the conference proceedings does not permit reproduction of the full text of the discussion, but the problems in Relief Society teaching presented during the discussion, and the suggestions made concerning them, are summarized and presented on page 743, of this issue of the *Magazine*.

Mimeographed copies of "Mediums and Types of Humor," were distributed at the literature meeting. Stakes which did not obtain a copy of this bulletin at the conference may do so upon request to the office of the General Board, so long as the supply lasts.

In her opening address at the general session in the Tabernacle on the following afternoon, President Lyman informed the thousands in attendance that the meetings of the previous day, featuring the educational work of the Society, had constituted a comprehensive teachers' institute. She spoke of the high standards of Relief Society study courses and expressed appreciation for the mighty work being accomplished through the devotion, earnestness, and efficiency of Relief Society class leaders throughout the Church. She said, "They are not only presenting to us members interesting and valuable facts and in-

ormation, but they are helping us o improve our lives, our attitudes, ur habits of thought and action; in ther words, helping us to live more ffectively. They are also helping s to understand, love, and appreci- te the Gospel.

"As general and local officers, our dvice to our class leaders is the same s that which was given by President righam Young to Karl G. Maeser hen the latter was sent to Provo to elp establish the Brigham Young niversity, and this advice they are llowing. President Young said o Brother Maeser, in substance: Let ne Gospel permeate all your teach- ng; do not attempt to teach even ne multiplication table without the pirit of the Lord."

ummarized Report f Proceedings

A condensed account of the proceedings of the conference, presented according to the order of meetings listed in the schedule on page 730, follows. An exception to the listed order is the summary of union meeting lesson demonstrations which appears on page 737, for the reason already explained.

Space of the November issue of the *Magazine* is insufficient for the entire report of the proceedings. In addition to the addresses already mentioned as being withheld for publication in a later issue of the *Magazine*, the following presentations will also appear later: "Highway for Americans," read by Ned Williams in the literature department; "Home Life, A Social Science," summary of talk by Dr. Harold T. Christensen in the social science department; and condensed Tabernacle address, "The Spirit Giveth Life," by Priscilla L. Evans.

Officers' Meeting

Wednesday Forenoon

Greetings

General President Amy Brown Lyman

T is a great pleasure to me to extend to you dear sisters, in behalf f the General Board, hearty and affectionate greetings. We are very appy to meet with you after a six- nonths' interval.

It is a great joy to look into your iendly faces, to feel the warmth of our hearts, and the strength of your oodness and uprightness. You are constant inspiration to us.

I wonder sometimes if we, as general, stake, and mission officers and board members, realize the heavy responsibility which we bear in directing the work of this great and mighty organization—an organization of nearly 100,000 members who are linked together in a world-wide chain which encircles the globe, and who look to us as exponents and living examples of all that the organization and the Church stand for.

The very thought of this is almost overwhelming to me at times, and fills me with a feeling of humility

and dependence, and with the realization that we must seek the Lord earnestly and constantly for help and guidance; and, furthermore, that we must live so that we will merit the help we need and feel that we must have from Him if we are to succeed. It is no wonder that the President of the Church exhorts and expects all leaders such as we to pray for divine aid to serve the Lord and live righteous and exemplary lives, because so much depends upon us, and because the Church itself is judged by all its leaders.

This day we shall devote to our educational work. I am sure we shall have a profitable time together. Our course of study for next year is already laid out for us. It appears to be interesting, stimulating, and helpful. What we shall need to do now is to study and make careful plans for presenting the work to our members, for adult attention is difficult to hold unless careful planning is done. Someone has said the prepared teacher is the inspired teacher. I would like to add that she is also the inspiring teacher.

The Relief Society class leaders are among our most important workers. Upon their good work depends much of the success of the organization. Their contribution to our union meetings and our weekly meetings cannot be estimated. On every Tuesday during our educational year in our 2,132 wards and branches there are 2,132 class teachers conducting lessons. Our total teaching force consists of 690 stake class leaders, and 10,660 ward class leaders, making a total of 11,350.

During the coming season the work of our ward class leaders will be especially strenuous. They will be confronted with larger classes than they have ever had before, and with the task of interesting new members who are unaccustomed to our work. Their teaching may be one of the determining factors in the attendance of our new members. They will need all the help and support stake leaders can give them.

A few years ago Sister Emma Brown, who at that time was Professor of Primary Education at the Brigham Young University, brought to our attention some problems which she thought were pertinent in our Relief Society teaching. The following quotations are from her paper published in the *Relief Society Magazine*, November, 1934, page 660:

> Relief Society teaching seems to have a triple purpose—information, inspiration and participation. Ruskin says: "Education does not mean teaching people what they do not *know*. It means teaching them to behave as they do not *behave*." It means *educating for* and *training in*, not merely *telling about*.
>
> In order to make clear to you my meaning, I shall venture to suggest a number of persistent problems which I suspect may be pertinent in your teaching:
>
> 1. How may I, a teacher, help in getting women of the community to attend and join the organization?
>
> 2. What may I do to make Relief Society more *attractive*, *interesting*, and *worthwhile* to these women than any other Tuesday afternoon activity?
>
> 3. What may I do to the environment which will stimulate and encourage regular attendance?
>
> 4. How may I plan and organize the subject matter and materials of instruction so as to gain and *hold* the interest and attention of the group?
>
> 5. How shall I guide the class activities and so stimulate interest and attention?
>
> 6. What may I do to secure individual and group participation in class activities?
>
> 7. How may I discover the interests, pos-

ilities and purposes of the individual and group?

8. How may I make the activities sufently comprehensive to give each learner hance to make *his* contributions to the up?

9. How may I vary activities and so add the interest?

10. How may I socialize the group so to interest everyone in the common od?

11. How may I encourage, stimulate and ld confidence in the *diffident* and reng member?

12. How may I check, without giving ense, the talker who takes up too much ne?

13. How may I create a friendly attide of give and take?

14. How may I utilize constructively the ent of the group?

15. How may I radiate a friendly happy rit of cooperation and helpfulness?

16. How may I leave the learners eager further understanding?

17. How may I best develop desirable itudes, ideals and appreciation?

When we have settled upon the goals objectives we are then brought face to face with these troublesome issues:

What to teach.

How to organize this for teaching.

Miss Brown then discusses how to proceed to teach. She says the following are some of the things that the teacher must think about:

1. What do I want to accomplish?
2. What are the fundamental ideas I am trying to fix regarding the subject matter?
3. How will I give them?
4. How may I arouse interest?
5. What materials will I need to carry forward these experiences in order to achieve the goals?

Teaching is said to be the noblest of the professions, and teachers are considered to be greatly blessed in their field and the opportunity it gives them. But there is the realization that with this opportunity there comes a great responsibility—the responsibility of influencing human behavior and molding human lives.

That the Lord may bless you in your work is my earnest prayer.

Union Meeting Lesson Demonstrations

NION meeting lesson demonstrations were held in each of e department sessions as follows:

Theology, conducted by Counsel- Donna D. Sorensen, assisted by arianne C. Sharp, Ensign Stake; telle M. Snarr, Mabel H. Burne, Zina H. Ashton, Salt Lake ake.

Visiting Teachers' Message, conted by Stella P. Rich, assistant ofessor of English, Brigham Young niversity, assisted by Jennie B. ight, Inez B. Allred, Catherine derson, Edna B. Culmsee, Provo ake; Edith Y. Booth, Delilah B. ams, Utah Stake.

Literature, conducted by Elsie C. Carroll, professor of English, Brigham Young University, assisted by Anna P. Redd, Iva Jensen, Provo Stake; Annie A. Tanner, Maurine Taylor, Utah Stake.

Social Science, conducted by Belle S. Spafford, General Board member, assisted by Veda Davies, DeEtte Stewart, Eva Heiner, Christe Smith, Mabel Jones Gabbott, Thelma Gunn, Wells Stake; and LaRene Lindquist, South Salt Lake Stake.

In the departments on theology, visiting teachers' message, and social science, the demonstrations were based on Lesson 2 of these respec-

tive courses for 1941-42; in the literature department Lesson 3 was used.

The purpose of these demonstrations was to suggest ways and means whereby the union meeting lesson department sessions might achieve their objectives.

The objectives were defined as: (1) to inspire ward class leaders with the spirit and purpose of the Relief Society educational program; (2) to guide and direct them in the use of specific subject matter so as to achieve desired teaching objectives; (3) to provide opportunity for the growth and development of ward class leaders.

Demonstrations in each department emphasized the fact that a realization of union meeting objectives is dependent upon the attitude and cooperation of ward class leaders as well as upon the preparation and teaching skill of the stake leader. The union meeting session was presented as an organized study period in which specific subject matter is carefully analyzed, stimulation and direction for further study given, and assistance provided in the effective use of lesson material in the wards. The demonstrations revealed that the union meeting lesson is not just a smooth unfoldment of ideas which move from a point of departure to a logical conclusion. They also showed that the lesson in hand influences to a marked degree the factors which need consideration and emphasis in the union meeting.

The following factors are a composite of the suggestions for successful union meeting lesson work brought out in the various demonstrations:

1. The ultimate objective of the Relief Society educational program.

2. The importance of *Magazine* material as a groundwork for the lesson.

3. The clarification and evaluation of immediate lesson objectives.

4. Suitable approaches to the lesson.

5. The value of review and its appropriate use in connection with the lesson in hand.

6. The organization of subject matter so that the lesson will move forward logically toward the desired goal.

7. The wise apportionment of time with regard to the various phases or divisions of the lesson.

8. Clarification of difficult or misunderstood parts of the lesson.

9. The discriminate use of supplementary reading matter, particularly with regard to references listed at the end of the lesson; discriminate and profitable use of other lesson enrichment material, such as visual aids, personal experiences, cards containing Articles of Faith, et cetera. (Page references were given to available books suitable for use in connection with the lesson under consideration. Where books were not available, individuals in the class, who had been previously assigned the responsibility, reported in detail on the content. Where material was not too lengthy, quotations copied from these references were distributed.)

10. Anticipation of problems which might be encountered in presenting the lesson, such as trends the lesson might take which would defeat the objectives set up, parts of the lesson on which there might be marked differences of opinion, et cetera. (Teachers were fortified to meet these problems.)

11. The importance of teachings being in harmony with Latter-day Saint teachings and an evaluation of the lesson from this point of view.

12. The importance of theological teachings being orthodox and backed by scripture.

13. Suitable methods of presenting in the wards the lesson under consideration.

14. The value of special assignments; sections of lesson lending themselves to assignments; recommendations on how to make successful assignments, such as: (a) capitalize on the interests and the abilities of the adults; (b) enough time should be spent with the member to whom the

ignment is made to make sure that the ignment is clear—allow the assigned ividuals to ask questions; (c) make ignment definite by writing it out and plaining it orally if necessary; (d) make e time limit very clear; (e) make sure at material for use in preparation of as- nment is available, or make it avail- le; (f) some follow-through by the ss leader should be made before the tual day of presentation.

15. The value of the general assignment th recommendations on how and when make this.

16. The use of carefully formulated estions in securing class participation.

The development of teaching leadership (one of the objectives of the union meeting) was considered in the following ways: (1) instruction; (2) challenging assignments made in advance of the union meeting discussion; (3) encouraging and providing opportunity for women to make unassigned contributions to the lesson; (4) providing opportunity for class participation through well-formulated questions.

Theology and Testimony Department

Why Study The Gospel?

Vivian R. McConkie

Relief Society General Board Member

HE Gospel of Jesus Christ is a plan or system of laws and ordi- nces by strict obedience to which l people are enabled to return ain into the presence of the Lord. embraces all the laws and ordi- nces necessary for salvation; there- re, the Gospel is the plan of sal- tion. But obedience to it does ore than reinstate us in the Spiritu- presence, as we were before the ll. It takes us far beyond the glory at we there enjoyed.

The great Jehovah contemplated e whole of events connected with e earth before the world was. He is acquainted with situations of all tions and with their destiny. He dered all things righteous, accord- g to his own righteousness, and he resaw the conditions of all men oth in life and in death, and their demption. And all of the children men will be given opportunity to accept or reject His plan which is incumbent upon all men.

Jesus himself preached the Gospel in Galilee. He commanded that it be published in all nations for a witness that He is the Savior and the Redeemer of men. But it is necessary that we understand the Gospel if we are to publish it. Otherwise, we cannot know how to think or to act to gain salvation. We cannot be saved except we obey the law, and we cannot obey the law unless we know what it is, and we cannot know what it is unless we search the scriptures.

It is necessary to study the law and to know that it should be obeyed. Before we can overcome all things, we must overcome ignorance and doubt, and must see the necessity of obeying all righteous laws. If we do not see the reason for any of the Lord's laws, we should, never-

theless, obey them. Blind obedience leads to the light. Mothers should teach righteousness to their children before children can possibly see the reason for it, and if they obey, the spirit will some day tell them why. The spirit comes to us and gives us understanding because of individual righteousness.

That it is impossible to be saved in ignorance is accepted Church doctrine. But what many seem not to understand is that the reference is to a knowledge of God. The Prophet Joseph Smith said: "A man is saved no faster than he gets knowledge, for if he does not get knowledge he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge and consequently more power than many men who are on earth. Hence it needs revelation to assist us, and give us knowledge of the things of God." (*Teachings of the Prophet Joseph Smith*, Joseph Fielding Smith, page 217)

Evil spirits have retained knowledge of the past, but our memories of our pre-existence have been taken from us. Their whole purpose is to thwart the Savior's plan, which they well remember and know. They make it increasingly necessary that we acquaint ourselves with the revealed plan. For salvation is based on a knowledge of the things of God, which is the only knowledge that has saving power in it.

President Joseph F. Smith said: "We may know all about the philosophy of the ages and the history of the nations of the earth; we may study the wisdom and knowledge of man and get all the information that we can acquire in a lifetime of research and study, but all of it put together will never qualify anyone to become a minister of the Gospel unless he has the knowledge and spirit of the first principles of the Gospel of Jesus Christ." (*Gospel Doctrine*, page 324; see also *Book of Mormon*, II Nephi 9:27-29)

Amulek says that when we are judged before the bar of God our reward will depend upon whether we have hardened our hearts against the word and upon that portion of the word which is found in us; in other words, upon how we have received the Gospel and increased our knowledge of God. (*Book of Mormon*, Alma 12:12-13)

We are commanded to study the Gospel. "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (*Doctrine and Covenants*, Section 1, verse 37)

The Lord has always commanded that we shall teach the Gospel with diligence one to another. If we do so, His promise is that His grace shall attend us, that we may be instructed more fully from day to day in the teachings and ordinances of the Church. (See *Teachings of the Prophet Joseph Smith*, Joseph Fielding Smith, page 309.)

If we gain salvation, all the laws of God must be obeyed. All the ordinances are necessary. (See *Teachings of the Prophet Joseph Smith* page 332.) As men grow in the knowledge of God they become more and more like him. As man approaches God, he is enlightened. The Prophet Joseph Smith said: "We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the hee

d diligence given to the light com-unicated from heaven to the intel-ct; and that the nearer man ap-oaches perfection the clearer are s views, and the greater his enjoy-ents, till he has overcome the evils his life and lost every desire for ; and like the ancients, arrives at at point of faith where he is apped in the power and glory of s Maker and is caught up to dwell th Him. But we consider that is is a station to which no man er arrived in a moment: he must ve been instructed in the govern-ent and laws of that kingdom by degrees until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same." (*Teachings of the Prophet Joseph Smith*, page 51)

Therefore, it becomes evident that if we desire salvation we must subject our wills to certain requirements that were prescribed before the foundations of the earth were laid, which we call the Gospel. That we might know what they are, the Lord has given us the scriptures and has made it a continuing law that we study them.

Stimulation Of Testimony Bearing In Relief Society

Edith S. Elliott

Relief Society General Board Member

OLLOWING each theology les-son period we have a precious teen minutes when Relief Society ass members are given the oppor-nity to bear their testimonies.

The most important reason for udying the Gospel of Jesus Christ to gain a testimony of its great ths. The word *Gospel* is so often ed as a general term. Do those of who use it understand all of the visions that go into making up the ole? It is our hope that by study-g the Articles of Faith of the urch of Jesus Christ of Latter-y Saints, Relief Society women ll understand these various ele-ents which are the necessary parts the Gospel. We may look upon ese Articles as the thirteen foun-tion stones for the building of stimonies.

Many women feel shy about nding on their feet to express their more serious thoughts. This is particularly true in Fast meeting. Some women are too timid to arise where members of the Priesthood are present. So how fine it is that a sister can stand among her friends and neighbors in Relief Society and tell of God's goodness!

We seldom miss the opportunity to discuss freely some great pleasure which has come our way—a vacation trip, a new house, an unusual recipe, a gift, or even style trends. Yet, when it comes to speaking of spiritual matters we get a lump in our throats and our thoughts freeze before we can voice them. Why can't we feel as free to discuss the spiritual as we do to discuss the material things of life? We can, if we will just convince ourselves that the one is as easily expressed as the other; further, our beliefs are strengthened when they are expressed verbally.

Our Heavenly Father is pleased when we bear witness of his goodness to us. He tells us in the *Doctrine and Covenants*, Section 62:3: "Nevertheless, ye are blessed, for the testimony which ye have borne is recorded in heaven for the angels to look upon; and they rejoice over you, and your sins are forgiven you."

There are those of our sisters who have said, "I don't know that I have a testimony." Others have said, "How do I know whether or not I have a testimony?" I think all Latter-day Saint women have a testimony. Let any one criticize the Gospel or any of its teachings and there swells up within us an urge to defend and explain the points under fire. In this, I feel certain that we all have the elements of a testimony.

The Lord is glad to help us secure spiritual knowledge, for he says, "Seek and ye shall find. Knock and it shall be opened unto you." If we want to study chemistry, physics, or any of the other exact sciences, we plan to set aside a given amount of time for research and learning. If we want to be accomplished in any of the fields of art, we systematically map out a plan of activity that will help us to achieve our goal. Yet there are some of us who would like a knowledge of spiritual truths, and still we do little to secure it. We progress in any course only in so far as we prepare ourselves to achieve in that course.

Our fellow men in large numbers expect the Lord to open the heavens and give them a personal manifestation. They ask for a sign or a miracle. In the theology text, *Articles of Faith*, by James E. Talmage, the author gives a very enlightening treatise on miracles in the chapter entitled "Spiritual Gifts." He writes that we shouldn't look to miracles for proof of divine teachings. He points out that the adversary also has the gift of performing miracles and generously displays his art to deceive and confuse mankind. Inasmuch as we can't always rely upon miracles, we should gather fact after fact and truth upon truth, and with these we can build a bulwark strong and invulnerable to any destroying power.

We must keep in mind that a Gospel testimony is a *living* thing. It may be compared to a fine rose bush which must be cultivated, fertilized, watered and pruned—one which must be guarded as to light and temperature in order to produce lovely blossoms. If any detail of care is left undone the bush either dies or retrogrades into a wild, thorny, undesirable shrub without value or beauty. So with a testimony—it must be nurtured, safeguarded and added to, or it will die.

Relief Society sisters should safeguard their testimonies and help others to gain one. We read in John 3:33: "He that hath received his testimony hath set to his seal that God is true." And for witnessing this, we may be heirs to our Heavenly Father's choicest blessings.

Officers' Meeting

Wednesday Afternoon

Round-Table Discussion

Conducted by Dr. M. Lynn Bennion, assisted by Florence I. Hyde, Ensign Stake; Thelma J. Ryser, Bonneville Stake; Gwen Jones, Salt Lake Stake; Mae S. Best, Highland Stake.

Dr. Bennion: Our assignment is to discuss some of the recurring problems in the teaching of Relief Society classes. I am going to ask Sister Jones to suggest a problem she has encountered.

Gwen Jones: In our present campaign for membership, we expect to enroll young matrons of 20 and grandmothers of 70 and 75. Will our classes be interesting to all of these age groups?

Dr. Bennion: That is a very pertinent question. I will ask Sister Hyde to give us her opinion on this.

Florence I. Hyde: Many of our older women, whose children are married, feel that the lessons have more purpose in the lives of young women who are rearing children. Therefore, I believe it is important for teachers to make an effort to show these women what the lessons can do for them. In the first place, I feel that we can very easily convert them to the fact that any knowledge is worthwhile, and that the knowledge of the things our lessons are designed to teach is very important because of its cultural value. I feel that the lessons have a very practical value for older members, for, after all, grandmothers do have a part in the rearing of their grandchildren, and a knowledge of psychology, theology, and literature, in fact all of the subjects which we teach, will give them greater wisdom in solving problems that may come up in relation to their grandchildren. I remember as one of the richest experiences of my life my grandmother reading stories to her grandchildren, telling of her experiences, and singing some of the old songs that mothers of today do not know. I feel that an effort should be made on the part of every teacher to make her members feel that they have a place of great importance in the plan of life.

Dr. Bennion: How can you determine the age of a woman—the intellectual age?

Thelma J. Ryser: Very often a woman is young at 65 or 70, or she may be old at 50. I believe it is a good idea to break down the barrier of age. Very often a clash of ideas will bring forth participation from women of all ages.

Dr. Bennion: Do you feel that the writers of the lessons had this problem in mind as they wrote? Do you think they made a universal appeal in their writings?

Mae S. Best: I think the material does appeal to every age group. There is enough variety in our lesson material to satisfy all.

Dr. Bennion: Is there any problem that you have in mind, Sister Best?

Mae S. Best: Yes, I would like to ask how we can make our discussions fruitful for everyone, regardless of age.

Dr. Bennion: I am glad you used

the word "fruitful." Someone has said that when the Germans get together they march, when the French get together they sing, and when the Mormons get together they discuss. In other words, any mature group of Latter-day Saints will discuss if you give them a chance. One very easy way to teach is to throw out a question and just let nature take its course. But the question is whether or not this is fruitful. Sister Ryser, how can discussion be made fruitful?

Thelma J. Ryser: I think that assigning a topic is one of the best ways to make a discussion fruitful. There are many ways of assigning a topic. I think a teacher is inviting failure if she just assigns a topic by saying, "We are going to study such and such"; and I think a teacher should not assign a topic unless she is familiar with it herself. She should think the topic through before assigning it, and know to whom she is making the assignment. The assignment should be made in the light of the ability of the sisters, and early enough for thorough preparation. Assignments should be clear and definite and direction should be given in where material dealing with the assigned subject can be found. A time limit should be placed on its presentation. But that is not all; the assignment should be followed up and checked upon by the teacher.

Dr. Bennion: Do the women take these assignments, or do they resent being assigned the work? In other words, would they sooner come and listen to a lecture by a well-informed teacher and just acquiesce in what is said, or are they willing to dig in and think through the problems and enter into a discussion?

Gwen Jones: I think that depends largely upon the class which they are attending. In the social science class I believe the women like to discuss familiar problems, but in theology and literature I think that they really prefer to just listen. (Dr. Bennion asked members in the audience who agreed with this statement to raise their hands, and a large portion of the audience agreed.)

Dr. Bennion: Sister Best, we have heard that the assignment must be very specific, to the point, and followed up, if the discussion is to be fruitful. That is particularly true if the lessons are one month apart. How are you going to keep the discussion pertinent to the lesson objective? Do you have any trouble with class members wanting to get off on a tangent?

Mae S. Best: I believe that if the leader is well prepared, and has a clear and concise idea of the information she wishes to impart, this need not be a great problem. Her questions must also be clearly stated and must not be misleading. Then if a person does get off on something that is irrelevant to the subject, she can tactfully ignore it and ask someone else her opinion. I think it is very wise for the leader to always have several illustrations in her own mind that will bring the discussion back to the subject matter at hand.

Dr. Bennion: Suppose during a discussion that the necessary facts were not forthcoming; that is, the members did not know the necessary facts to clarify a point or problem. What do you think the teacher should do in that case?

Florence I. Hyde: The teacher should do a great deal of outside reading and have a wide knowledge of her subject so that she can clarify

point in question when the class nnot. However, a teacher cannot now everything, so she might say, Let us look it up for next time," or e might give it as a special assign-ent to someone.

Dr. Bennion: Do you think it is disgrace for a teacher to say, "I o not know"?

Thelma J. Ryser: If I do not know, do not mind saying so, but I always range to find out before the next ass period.

Dr. Bennion: We have discussed ther thoroughly how the discus-on may be fruitful. Here is another ndamental problem. How can we etermine whether the lessons are rrying over from one month to an-her?

Thelma J. Ryser: I think that the oblem would be different in dif-rent departments in Relief Society. owever. I believe all lessons ould be subject to review. We ve certain points we wish to stress, rtain objectives to reach, and dur-g the discussion these points are iven home with force. At the end the lesson the teacher brings these ints together in one definite state-ent or summary. A review of these ain points is a connecting link tween one month's lesson and the xt. Repetition or the reiteration of y idea fixes it.

Dr. Bennion: In other words, it is e obligation of the teacher during e discussion to seize on to the ndamental things brought out. She ould put these on the blackboard, organized fashion, and bring them gether in a summary, and these are e things that must be reviewed, eated, and drilled upon. Would u approve of an examination about twice a year upon these fundamental things?

Thelma J. Ryser: I think that might frighten our women.

Dr. Bennion: If you did it in sporting fashion it might be a good thing. Children in school have to face it all the time. In more ways than one, we are tested all the time. I am sure, however, that the finest way to make sure your lessons carry over is to take these fundamentals and apply them in your lives, then they become part of your experience.

Thelma J. Ryser: I should like to know how a teacher may improve her work? We all need improvement all the time.

Dr. Bennion: There are three or four fundamental things that ought to be mentioned in answering that question: First, the teacher must have a philosophy of life. A religious teacher must have a testimony of the Gospel of Jesus Christ—a growing testimony. If she does not have that, if she does not keep rekindling it, she will get discouraged and wonder if her work is worthwhile. Second, she must have a love for human beings; she must be a student of human nature all her days. She must know her group. Third, she must be a student of the learning process, or how learning takes place; she must know something about it. The mission of the teacher is to stimulate and to help develop that which is inside a person. That is a lifelong study. To give a specific suggestion on how a teacher may improve her work, I think at the end of each lesson she teaches, when she gets home, she might sit in a quiet corner and pass judgment on what she did, not just on herself, but on the total situation. She might ask such questions

as these: (1) Were the members interested in this class, and what point was most interesting and what point least? Why? (2) Did every member really take part? (3) Did I do my best to enlist such cooperation, particularly with the more timid and backward women? (4) Did they seem to think the lesson worthwhile? (5) Were my objectives achieved? (6) Did the students seem clear as to the purpose of the lesson? (7) Was my lesson plan changed any from the way I prepared it? Were these changes good changes, and did they meet the needed situation? (8) Did I make a good assignment? (9) Is it clear to the members why they should undertake it? (10) Are they likely to carry through the assignment? An evaluation of her work helps the teacher to improve it.

Thelma J. Ryser: In addition to technical training, don't you think we need spirituality in our Relief Society teaching?

Dr. Bennion: The reason you people who may not have had technical training make wonderful teachers is because you have the spirit of the Gospel in your hearts, you love human beings, you want to try to help save them and you have at least average intelligence. Then you must pay the price in effort. I cannot tell you what that price is to each of you, but if you are willing to pay it, you will be a successful teacher. When asking someone to teach in Relief Society, you should not say, "If you will be a teacher in the Relief Society all you have to do is this and that." Rather, you should say, "This is going to be a great challenge and a big assignment. It will take the very best spiritual and intellectual qualities you have if you do it right; but if you will pay the price and do it right, there will be unheard of joys, blessings, and compensations come to you." I would like to emphasize another thing, After receiving this assignment, I inquired around a little and found that in a good many Relief Society classes the teacher is doing the work in lecture fashion. While adults get by with this better than any other group, it puts a great responsibility on the teacher. The women may enjoy it; it is better for them than not being there, for they do some thinking and have a fine social contact by being in attendance. But there is a whole side of them which is neglected—the creative side. We are offspring of the Creator, and the creative side of us is very beautiful; it is divine. If we are going to learn a thing we must think, and discussion stimulates thinking. If we are to learn to judge and weigh one thing against another, we must have an interchange of views. In the lecture, one brilliant person does it all, and the members are deprived of a creative experience.

In closing, I would summarize our discussion as follows:

We have considered rather briefly four important questions regarding Relief Society teaching—

1. Are the lessons of interest to women of all age levels? My associates in this discussion feel that the lesson writers have had in mind the wide age range in Relief Society and have chosen themes of universal appeal. The sharing of experience by women of all ages is profitable and enriching to all. Nobody is old whose mind is alert and open to new discoveries.

2. How may class discussions be ıade most fruitful?

First, arouse interest in the lesson nd a desire on the part of class mem-ers to seek new light on it. This ıay be done by asking questions to iscover what they already know bout the lesson or by telling a story r incident which relates the lesson ıeme to their own lives. Then make careful, specific assignment and ollow it up to be sure it is under-tood and will carry through. A uitful discussion should follow, ased on an exchange of new in-ghts achieved through fulfilling the ssignment. The discussion is a co-perative search for the really signi-cant points of the lesson. The eacher must be able to recognize ese essential elements and make ı orderly outline of them on the ackboard as they emerge out of the oup discussion. The teacher should ıdeavor to meet such handicaps to ıccessful discussion as: (1) lack of eeded facts; (2) unwillingness to ce new facts; (3) closed minds and resistance to new ideas; (4) love of argument for its own sake; (5) teacher domination; (6) the hobby rider.

3. How can we determine whether the lessons carry over from one month to another?

Essential points of the lesson are brought together in a blackboard summary by the teacher. These should be copied down by each member in a notebook. These are the things that must be reviewed, repeated and drilled upon. Whenever possible, activites should be suggested to help make the lesson a part of life's experiences. Then they become a part of the person and change life for the better.

4. How may a teacher improve her work?

By critically evaluating her efforts in the light of her ideal of good performance, by constant study, by prayer, and by living the Gospel of Jesus Christ, a teacher will continually improve her work.

Literature Department

Humor—A Universal Benefactor

Rae B. Barker

Relief Society General Board Member

AT the time the subject of humor was selected as the 1941-42 literare course of study, there was only a reshadowing of dark days ahead world affairs. Now storm clouds ing heavily on the social horizon the whole world. This year, as other years, it seems that the ioice of subject matter was directed to meet a specific need. When bewilderment, headlines, and grim newscasts begin to devitalize our spirits, it is wisdom to consciously do something which will help to release the psychological tension and maintain healthy group morale. At the present time, we may look back and see how in all periods, in all

places, and for all people, humor has served as a safety valve, a balance spring to offset the degenerative effects of excesses—too much gruelling work, too much worry, tragedy, excessive vanity, pride, pretense and the common sin of being overserious.

Aside from the present apparent need for more humor, there is another major reason for choosing this particular subject, as indicated in the title itself—"Humor in Life and Literature." Humor is a fundamental human emotion, and as such should be a definite part of good literature, for good literature records life faithfully. Our Relief Society study of literature would be as incomplete without consideration being given to humor as our lives would be drab if robbed of humor.

The same test may be applied to determine good humor as to determine good literature in general. The lessons have been developed by the writer in such a manner as to give us definite help on this phase of the subject.

The axiom, "Tell me what you laugh at and I'll tell you what you are," directs our thinking to another objective in the selection of this course: the development of discrimination. To direct the choice of illustrations used, to cultivate refinement, polish, and a sense of appropriateness will challenge our best efforts as literature leaders. The result of our work will no doubt be a rise in the general tenor of humor enjoyed by Relief Society women. Wholesome enjoyment is certainly a worthwhile objective.

Perhaps one of the finest ways in which this course will serve will be through the benefits which will come to our families. We believe that because of it our families will be happier families. Quoting Elsie Carroll, "Humor is a vital element in successful, happy living; a sense of humor is a precious, saving characteristic which (fortunately) can be, at least to some extent, cultivated." Humor lubricates the wheels of living. If we laugh more, perhaps we will scold less. To laugh with our children, to be equipped to tell stories by which they absorb discrimination, is an invaluable means of helping to keep young people wholesome and older people young.

To be young in spirit is no idle ambition. The vicissitudes and the many disillusioning experiences which accompany maturity make it so easy to lose much of the natural response to merriment which as children we were blessed with.

Because humor has served all periods, we can expect it to serve now. Our appreciation of good, high-class humor as part of good literature will, no doubt, be increased during the coming year, and the level of that which we enjoy should be improved. Our families should be made happier, and we ourselves should be aided in keeping buoyant and young.

Public Conversation—"Let's Talk It Over"

Presented by Mary G. Judd, Alice B. Castleton, Anna B. Hart, and Irma Bitner.

THE conversation, "Let's Talk it Over," was presented for the purpose of suggesting suitable methods of teaching the lessons on humor

as well as appropriate activities which might be engaged in in connection with these lessons. The conversation occasionally applied the method suggested to specific lessons. It pointed out that the lessons in humor were primarily planned to help release present-day tensions and to help establish habits of cheerfulness in our children. The conversation itself demonstrated a method that might find a place in a literature class period.

The following helpful suggestions were brought out in "Let's Talk it Over":

1. Assign one member of the class the responsibility of bringing to class an example of a certain type of humor. Ask some one else to explain why we laugh at this.

2. Let a class member dramatize an actual humorous situation. This might lead to more pretentious humorous dramatizations.

3. A number of humorous characters of literature might be presented in the form of a panel discussion; for example, five or six characters might be assigned to five or six different women. The teacher, acting as chairman, would draw out information about these characters through questions.

4. Selected humorous subjects might be assigned to small committees. The group would then get together at least one afternoon to prepare the report for class presentation.

5. An appropriate humorous story, song or picture might be used at the beginning of the class period to create a joyful mood.

6. Choice, well-selected cartoons or pictures which tell a humorous story might be shown on a bulletin board or blackboard.

7. Everyday humorous sayings or situations might be collected and a scrapbook made.

8. Women might discuss their hobbies that touch on humor.

9. Several weeks in advance of the lesson, choice humorous selections might be assigned to be memorized and presented to the class.

10. Women who are clever writers might read some of their own humorous compositions.

11. At the first literature lesson, cards might be passed out. On one side of the card women might indicate their own talents; on the other side, the talents of others in the class.

12. In making assignments, a paper might be passed which lists all of the assignments to be made. Women might be asked to sign their names opposite the assignment they are willing to accept.

Social Science Department

Supplementary Reading Material

Pauline T. Pingree

Relief Society General Board Member

ONE day a friend of mine, referring to a certain teacher, said, "You know when she enters the classroom it is as though a candle had been lighted. She has such a rich educational background! She is well informed about her subject and loves to teach." It is a wonderful thing for a teacher to be able to inspire her listeners in this manner. If a teacher can make the members of her class feel that she has a fund of information back of what she is saying, she inspires confidence and adds to her success as a teacher.

Now the question arises, "What

shall we read in the preparation of our lessons?" First, let us read the *Relief Society Magazine*. It is a guide for the busy reader, and a first dependable source of information in the preparation of our lessons. It is from lesson material published in the *Magazine* that lesson objectives are determined and the point of view, approved by the General Board, from which lessons should be taught, is obtained. *Magazine* material is always in harmony with the Latter-day Saint point of view. It is a guide in the selection of supplementary reading material necessary to lesson enrichment.

Because space in the *Magazine* is so limited, it is suggested that class leaders do as much outside reading as possible. Read at least two good books this winter which can be applied to our lessons. It is desirous that class leaders be imbued with the Latter-day Saint philosophy of life. Therefore, let us all read the scriptures. They provide information, inspiration, satisfaction and comfort. Other Church publications worthy of our time are *The Improvement Era*, *Brigham Young's Discourses*, *Gospel Doctrine*, by President Joseph F. Smith, *Church History*, biographies of our Church leaders, et cetera.

The chapter, "Marriage, the Home, and the Family," found in *Gospel Doctrine*, pages 341 to 399, is especially suitable for use in connection with our lessons. In this chapter, President Joseph F. Smith speaks of the necessity of marriage, the sacredness of marriage as it has been revealed to us in the latter days, and eternal marriage. *Brigham Young's Discourses*, chapters 17 and 18, contains excellent material on the family and deals with many problems of family life. President Clark's address, "Our Homes," given at the Relief Society general conference, October, 1940, and published in the December, 1940, *Relief Society Magazine*, is worthy of consideration. We also recommend the address, "Training For Woman's Work," by Elder John A. Widtsoe, given at the Relief Society general conference, April, 1940, and published in *The Relief Society Magazine*, June, 1940, page 379. Back lessons on family relations will also be found profitable reading.

Current magazines frequently provide excellent articles suitable for use in presenting social science lessons. I am especially partial to *The Reader's Digest*. Articles published in this magazine are taken from the best magazines on the market; being digests, they are quickly read. I have selected eleven articles from this magazine that are applicable to our lessons:

1. "Footnotes to a Happy Marriage," September, 1939, page 71.
2. "Parents Should be Seen and Not Heard," George Kent, September, 1939, page 81.
3. "Married Love," Alexis Carrel, M.D., July, 1939, page 12.
4. "Don't Have an Abortion," Jane Ward, August, 1941, page 17.
5. "A Present for the Bride," Francis Newton, August, 1939, page 88.
6. "I Would Not Divorce Him Now," (Anonymous), September, 1941, page 18.
7. "The Burden Marriage Bears," Harry Zorbaugh, December, 1939, page 41.
8. "Your Happiness is in Your Hands," Boris Blai, April, 1940, page 68.
9. "The Philosophy for You in These Times," Bertrand Russell, October, 1941, page 5.
10. "Have You an Educated Heart?"

Gelett Burgess, October, 1941, page 81.
. "The Basic Axiom of Marital Felicity," Donald C. Peattie, October, 1941, page 111.

The Ladies' Home Journal is now blishing a series of illustrated arles entitled "How America Lives." ch month this magazine presents e life of a supposedly successful mily. These families have been ected from different parts of the ited States. Up to date, twenty icles have been published, and all e very good.

Other periodicals which will be und worthwhile are *Good Housepeping, Parents, Consumers' Guide, merican Home,* and *Hygeia.*

A number of reference books are ted in the *Magazine* each month the end of the lesson, but none s been adopted as a textbook beuse the content in its entirety cant be recommended by the General ard. If you desire to buy one ok, however, we recommend *Good Housekeeping Marriage Book.* This book is an outgrowth of a series of articles contributed by such well-known authors as Eleanor Roosevelt, William L. Phelps, Ellsworth Huntington, of Yale University, and others. Arranged in book form, these articles give to prospective husbands and wives, as well as those already married, specific answers to many questions about marriage. The book is published by Prentice Hall, Inc., New York, and sells for $2, including tax.

It is the right use of our spare moments in reading and study which qualify us for leadership. It is not lack of ability that holds people down, but lack of industry. For all who seek self-improvement there is a lion in the way, the lion of self-indulgence, and it is only by the conquest of this enemy that progress is assured. One or two hours' good reading every day will accomplish wonders.

Officers' Meeting

Thursday Forenoon

President's Report and Official Instructions

President Amy Brown Lyman

THE following report of organizations and reorganizations was ven, with grateful appreciation for the splendid service of the retiring officers, and a warm welcome to those newly appointed.

ORGANIZATION

Stake	*Formerly Part of*	*Appointed President*	*Date*
uth Salt Lake	Grant and Wells Stakes	Winnie O. Lavin	September 2, 1941

REORGANIZATIONS

Stake or Mission	*Released*	*Appointed President*	*Date*
Stakes			
Burley	Dora Pickett	Agnes Hoggan	August 24, 1941
Emigration	Emeline Y. Nebeker	Jennie H. Brockbank	August 17, 1941
Grant	Martha W. Brown	Cassandra D. Bailey	September 12, 1941
Highland	Allie R. Barnes	Zora C. Paulson	May 4, 1941
Lyman	Katherine Blackner	Sarah J. Slagowski	March 9, 1941
Nampa	LaVera Aston	Clara Mason	September 14, 1941
Nevada	Nellie C. Brunson	Erma Erickson	September 21, 1941
North Idaho Falls	Mary R. Hatch	Ethel Miles	May 11, 1941
Reno	Ethelyn D. States	Bertha Jane Purdy	June 1, 1941
Roosevelt	Kate Killian	Elsie M. Taylor	September 21, 1941
San Bernardino	Josie B. Bay	Evelyn Wilde Heath	September 28, 1941
South Sevier	Jetta Marquardson	Jennie Brown	June 22, 1941
Twin Falls	Afton W. Hunt	M. Lennie Ward	September 21, 1941
Washington	Louise C. Bennion	Elizabeth G. Hales	June 21, 1941
Missions			
Tahitian	Edna L. Cannon	Venus R. Rossiter	May 15, 1941
Texas	Luella R. Christiansen	Martha T. Warner	August 1, 1941
Western States	Ada P. Seegmiller	Luceal R. Curtis	July 15, 1941

CENTENNIAL PLANS

Desiring to be helpful, we should like to review briefly some of the proposed plans and projects to be carried out in connection with our coming centennial, most of which have already been presented to you.

Recommendations for Local Observance of Centennial

We call to your attention again the following two definite recommendations to be followed by local Relief Societies throughout the Church:

1. That celebrations be held in all stakes (either in stake or ward capacity) on March 17, 1942, with the exception of those stakes comprising the Salt Lake Region which, due to their location, will hold their celebration in connection with the general Church-wide celebration at the time of the April conference;
2. That centennial trees be planted on stake and ward chapel grounds.

Other Features—Participation Optional

1. Centennial Poem Contest, which closed October 1, 1941 (see *Relief Society Magazine*, June, 1941, page 397).
2. Centennial Short Story Contest, which closed October 1, 1941 (see *Relief Society Magazine*, June, 1941, page 398).
3. Centennial Seals
   The official centennial insignia, reproduced in blue and gold as a gummed seal, 1 1/8 inches in diameter, is now available to all Relief Societies desiring to purchase quantities for attaching to programs, booklets, stationery, place cards, or for similar uses during this important year. These seals are available only in lots of 100 at the rate of 10c per hundred, postpaid.
4. Centennial Songs
   Two centennial songs, punched to fit the *Relief Society Song Book* (the first additions to the loose-leaf *Song Book* since its publication early in 1940) will be off the press during November—

A Song of Triumph, words and music by the late Beatrice F. Stevens, 2 pages, 5c per copy, postpaid; *In His Form*, words by Dr. Carlton Culmsee, music by Dr. Florence Jepperson Madsen, member of the General Board, 7 pages, 10c per copy, postpaid. Inasmuch as the combined price of the two songs is 15c, the *Song Book*, which formerly sold at 85c per copy, postpaid, will hereafter be priced at $1 per copy, postpaid, with the two new songs included.

3. Centennial Concert
Stakes and missions are invited to take part in the Singing Mothers' Centennial Concert to be held in the Salt Lake Tabernacle at the time of the general celebration, by selecting for participation in the great chorus of 1,500 voices a delegation of not more than nine good singers—a balanced group of first sopranos, second sopranos, and altos. Although it will be possible for comparatively few singers from each stake and mission to take part in the Tabernacle concert, it is recommended that Singing Mothers throughout the Church be featured extensively in local celebrations in the wards, stakes, and missions.

rsonal Centennial Souvenirs—rchase Optional

Thinking that every Relief Society man would probably want at least e souvenir of the centennial, the neral Board has arranged for proction of a number of commemoive articles from which selection y be made. The purchase of these icles is entirely optional. They are obtainable from the office of the neral Board, and the prices quotinclude mailing charges. These itennial souvenirs are:

1. The official Relief Society pin, samples of which have been sent to all stake and mission Relief Society presidents and which are being displayed at your stake Relief Society conferences. These are priced $1.80 for the 10-carat solid gold front (that is, gold filled) with 24-carat gold-plated back, and $1.10 for the 24-carat gold-plated pin, including federal excise tax and mailing charges. (See *Relief Society Magazine*, September, 1941, page 612; October, 1941, page 689.)
2. A special centennial commemorative book of 96 pages, size 9 x 12 inches, to be titled *A Centenary of Relief Society*, to be bound in durable cover-paper. This book will contain a history of the organization portrayed in both pictures and words—price 50c, postpaid. It is recommended that the regular stake and ward *Relief Society Magazine* representatives solicit advance orders for this book. This book will include an account of the general centennial celebration in April, and will be off the press about May 1, 1942.
3. A book, *Our Legacy—Relief Society Centennial Anthology of Verse*, by Latter-day Saint women, price $1.50, postpaid, which will be available about December 15, 1941.
4. A centennial plate, 10½ inches in diameter, upon which will be found a reproduction of an old etching of the organization meeting of the Society, showing Joseph Smith, John Taylor, and Willard Richards, and the 18 charter members. This plate, hand-colored in soft, harmonious colors, will be ready for sale about December 15, 1941. The cost will be $1.50, postpaid.

Relief Society Centennial Memorial

One of the most important features of our celebration will be the placing and dedication of a memorial which is to be presented to the Church by the Relief Society and placed upon Temple Square. This memorial will consist of a beautiful tower within which will be placed the famous Nauvoo bell. This bell once hung in the Nauvoo Temple and was brought across the plains in

the fall of 1847. (For further information see "Our Permanent Centennial Memorial," by Mary Grant Judd, page 769) If any of you would like to see this famous bell you may do so by going into the Bureau of Information where it is now on display in the main corridor. The erection of this tower will cost a considerable sum, and all members of the organization will be given an opportunity to make contributions. From 10c to 25c has been suggested as a schedule for contributions, which is within the reach of many of us. Some may desire to give less, and others more. Let it be understood that making donations to this project, however, is an entirely voluntary and personal matter A special sheet for the names of donors and amounts donated will be provided in the new ward record book kept by the secretary, who will handle the fund; these sheets will be retained in the ward as a permanent record.

Cooperation of M. I. A.

In recognition and support of the Relief Society centennial, the General Boards of the Mutual Improvement Association have released to the Relief Society Tuesday evening, March 17, 1942, for local centennial programs. Those who desire to hold celebrations in the evening rather than the afternoon may therefore feel free to make arrangements with their respective bishops and local M. I. A. officers for the use of this evening. These Boards have also released the time of the Sunday evening M. I. A. meeting throughout the Church on November 2, 1941, for a conjoint service of Relief Society and M. I. A. in the interest of Relief Society membership. The General Board is very grateful to the Mutual Improvement Associations for these generous concessions.

OTHER MATTERS

Membership Campaign

The General Board is greatly pleased over the progress being made in the membership campaign. The efforts you have put forth during the last three and one-half years have borne good fruit. After our goal of 100,000 has been reached, we shall have a new campaign before us—that of holding and interesting the new members we have enrolled. Officers and class leaders will feel it their duty to be hospitable and to inspire and interest these new members as well as the old faithful ones, and to insure their regular continued attendance. We shall be challenged both individually and collectively in this matter.

Change in Collection Time of Annual Membership Dues

After careful consideration, the General Board has changed the time of collection of annual membership dues from the month of January to the month of October, effective during 1941. Hereafter, the annual due will not cover the calendar year, but a membership year extending from October 1 to September 30 of the following year. This change was announced to all officers by means of official bulletin No. 17, July 22, 1941, and also in the *Relief Society Magazine*, October, 1941, page 688.

In making the change this year from a calendar to a membership year, members who paid dues

nuary, 1941, will be expected to y dues on the new basis in Octo-r, 1941. However, no collection l be made next January, and the es paid in October this year will ver the period up to September 1942. Because regular weekly eetings of Relief Society are not ld during the four-month period, ne through September, any new embers enrolled between April 1 d October 1, 1941, who paid ini-l membership dues during this riod, are to be considered as hav-g paid dues for the new 1941-42 embership year, and are to be is-ed a 1941-42 membership card thout further payment of dues s year. All new members enroll-g after October 1, 1941, will be ex-cted to pay annual membership es upon enrollment for the ensu-g membership year ending Sep-nber 30, 1942.

New membership cards have been ued by the General Board cover-g the membership year October 1, 41, to September 30, 1942. Inas-ch as this period includes the oth anniversary of Relief Society, new membership card is printed the Relief Society colors, blue and d, and bears the official centen-l insignia.

ving Survey

A survey has recently been de under the direction of the urch clothing committee, on ich the General Board is repre-ted, to determine the best meth-of carrying on a sewing program der the Church welfare plan. All ief Society stake presidents filled questionnaires in connection with s survey, and a number of regions were visited and valuable information collected and tabulated. From this survey recommendations will be forthcoming. We desire to thank our Relief Society presidents for their response to the questionnaires, and the workers in the various localities visited for their courtesy and cooperation.

Magazine Subscriptions

Magazine subscriptions should be solicited at or near expiration time. They may begin any month. Some of our stakes have the mistaken idea that the General Board desires all *Magazine* subscriptions to begin in the month of January. This is not the case. In fact, it would be impossible for us to handle the situation in our mailing department if all subscriptions began in the same month. The only change which was made with respect to *Magazine* regulations at the April conference this year was that the intensive one-month *Magazine* promotion campaign might be conducted in whatever month is chosen by the stake, and that hereafter the annual subscription report would cover the calendar year. The annual subscription report is of all subscriptions taken during the year, irrespective of the month with which the subscriptions begin or end.

The General Board has continually emphasized that the *Magazine* subscription work be distributed throughout the year insofar as possible. In order to assist the representatives in so distributing their work, the General Board began a new service in June of this year, and sends monthly to all stakes and missions notification slips relating to the expiring subscriptions each month.

Mormon Handicraft Shop

Your efforts have helped greatly in the twofold purpose of the Mormon Handicraft Shop—to afford our people a market for their handwork, and to foster and perpetuate the crafts which are the heritage of our people. Buyers are interested in things that are made by our Mormon people, especially those articles which are clever and have local or historical significance. No article should be offered under the label of Mormon Handicraft which is not well done and on good material with a harmonious use of color. We wish you would stress these points to your workers who are sending or are planning to send articles to the Shop.

We would like as many lovely articles as possible to be available for sale in the Shop during our centennial year.

We deeply appreciate your fine loyalty and cooperation in taking membership in the Shop. Last year several stakes had 100 percent of their wards with memberships.

We urge you to encourage and teach the different crafts to the young women of the Church. One stake, for example, has a project of teaching its women, especially the young women, the arts of netting and rug weaving.

Temple and Burial Clothing

We would like to make a few helpful suggestions for ordering clothing from our Temple and Burial Clothing Department, managed by the Relief Society General Board:

1. Give purpose—whether for temple or burial use.
2. For burial, send order promptly in order to insure delivery by the ti desired.
3. State clearly whether for man, w man, or child.
4. Give age, exact measurements, a approximate price for complete ord
5. Postage and express charges are p paid by the Board.

Upon receipt of a telephoned t telegraphed order, we can read send burial clothing to any place the United States where there airmail or air express service, t latter being much less expensive, a equally available.

Blue Bulletins

We trust that you are ca fully preserving your blue b letins and other information wh we are sending out from time time. Stake presidents are advi to see that their counselors and other members of stake boards r these bulletins as well as other structions. They should also see t whatever applies to wards is sen them promptly. Reports are m to us that stake board members of do not have the opportunity of re ing these instructions. If you do have time to read them through meeting, pass them around. (*Relief Society Magazine*, May, 19 page 296, under Blue Bulleti

Articles of Faith (Card Copies)

We regret the delay in the livery of the card copies of the ticles of Faith, which are to be in each Latter-day Saint home year by the visiting teachers. We expected that they would be re for distribution on the October of the teachers, but through dela delivery of paper the printers unable to fill our order on time.

pe now that the cards will be ready d in your hands by the first of ecember. You will be kept posted garding this matter. The cards will 7x11 inches in size and where de- able may be hung up in the homes, her framed or unframed. They ll be furnished free of charge by e General Board. What a fine ing it would be if in every home ese precious Articles of Faith uld be memorized by every mem- r of the family!

elfare Memorandum Sheets

We are pleased to announce that ginning with the month of Janu- , 1942, ward presidents will be ovided with family record or mem- andum sheets (buff in color) upon ich to keep a record of families der care. These sheets will be a lpful tool for ward presidents, pro- ling a place to record information ich is important for them to have order to make intelligent recom- endations to the bishops regarding e needs of these families. Accom- nying the record sheets will be a ekly food distribution guide (blue color) prepared in connection th the Church Welfare Commit- e. With these there will be full structions regarding their use.

These sheets are perforated and e to be placed in a loose-leaf binder, ld by the ward president or her cial service aid. The sheets will provided by the General Board, t the wards will be expected to y for the binder, which can be d at the Relief Society office for c, including a helpful set of five vider sheets with index tabs, or c for the binder without the index. discussion of this matter is being ken up in your stake conferences this fall in the meeting with bishops and ward presidents. You will therefore have full opportunity to learn of all details connected with it before the records are put into use January 1, 1942.

Social Science Department

There has been no provision for a social science lesson in December, due to the holiday season. The General Board does not require that a meeting be held on the fourth Tuesday, December 23. Any ward desiring to meet on that date will furnish its own program.

Literature Department

It is suggested that the literature lesson which would regularly come on the third Tuesday, March 17, 1942, our 100th anniversary, be given on March 31, the fifth Tuesday of the month.

Work-and-Business Meeting

The use of the topic provided for work-and-business meeting is optional. It has been suggested that the time for formal presentation of the topic not exceed fifteen minutes, during which time sewing be suspended, and that presentation be followed by formal discussion, and demonstration where desirable, simultaneously with the sewing or other handwork. (Wards desiring to hold an all-day work-and-business meeting, with one session devoted to sewing or other handwork, and one session for consideration of the home topic would, of course, give more time to formal presentation of the topic.)

Union Meetings

We call attention again to the fact that union meeting is a lead-

ership meeting, the most important features of which should be study, preparation, business and discussion of problems. Long preliminary programs and other merely entertaining features are not desirable and should not encroach upon the time for departmental work. Relief Society union meetings are not required (but may be held if desired) during May, June, July, and August, but should be held in September and on through the educational year. Special officers and visiting teachers' class leaders need not be required to attend union meeting monthly, but they should be called to union meeting as often as seems necessary in order to assist them in effectively carrying forward their respective assignments.

Ward Conferences

The General Board recommends for your consideration that a preliminary meeting be held in connection with ward conferences, to be attended by the stake board representative assigned to the conference, the ward executive officers, and the ward bishop or his representative; that the length of such meeting be decided locally, and that the holding of such meeting be optional rather than required. It is pointed out that such a meeting would provide an opportunity for a representative of the stake board to discuss ward problems with the ward officers as a group—an opportunity which is not provided in the union meeting. In some stakes where these meetings are now held, the official visitor from the stake carries with her a questionnaire which she fills out during the preliminary meeting and carries back to the board. This procedure makes it possible for the stake board to better understand conditions in the ward. It is recommended that ward conferences this year feature membership. Helps in this respect have been sent out in official blue bulletin No. 17.

Visits To Wards

Stake board members in visiting wards on regular meeting days do so primarily with the view of learning how the work is being carried on and how the stake board can be the most helpful.

The question has been raised as to whether stake board members are always expected to speak when visiting a ward in their official capacity. The recommendation of the General Board is that representatives of the stake board at ward Relief Society meetings should deliver any special message assigned to them by the stake board as clearly and briefly as possible, so as not to prolong the meeting unduly or usurp the time allotted for the lesson, but that stake boards are to assign topics for presentation in ward meetings only as occasion requires, not as a matter of routine.

The question has also been raised as to what questions are to be answered by stake board members when visiting ward Relief Society meetings, and what questions should be referred back to the stake board for decision. The General Board suggests that stake board members may properly answer those questions arising during an official visit to a ward concerning which policies are well established and substantiated by rulings or recommendations in writing in the *Relief Society Handbook* or in official instructions issued at gen

al Relief Society conferences, in ficial bulletins from the General oard to the stake, or in stake adaptions of General Board policies and commendations or stake rulings on cal Relief Society projects which ppear in the minutes of the stake oard meeting; but that questions ot covered by written instructions recommendations, or any exceptns or modifications of such regulaons, be referred back to the stake oard for clarification and decision, that uniform policies may be veloped with respect to similar roblems in all wards, and so that, necessary, the points in question ay be referred to the General Board r consideration.

nswers to Letters and Telegrams

It is requested that letters and legrams sent out from the Relief ociety headquarters to stake presints asking for immediate reply be nswered promptly. For example, in anning our stake conferences and e dates upon which they may be eld, it is very necessary that questns sent out regarding these matters answered at once. Sometimes a cond letter has been necessary and en a telegram in order to get the sired information. Stake presents will please take note of this.

lagazine Binders

We have recently received at adquarters the binders for the Reef Society Magazine which were dered many weeks ago, a sample of hich was shown at April conferice. Each binder will hold a total f twelve issues of the Magazine, ngle copies of which may be inrted or removed as desired. This inder is a great convenience to officers, class leaders, and Magazine representatives who desire to keep the current issues of the Magazine together for ready reference. The price of the binder is 75c postpaid.

Church Seminaries

We would like to call to your attention the important and effective work being done by our Church seminaries, and ask for your interest and support. They have been established by the Church and are conducted at great expense for the benefit of our children—to teach them the Gospel and to develop within them faith and spirituality. What could be more important to our children than such training!

Relief Society mothers can aid the seminary movement best by urging their children to attend, and after they are enrolled, by taking an interest in what they are studying. Seminary teachers are grateful for the cooperation of parents.

Church Medical Care and Hospitalization

The Presiding Bishopric desires it to be understood that members of the Church who are recommended to Latter-day Saint hospitals by bishops for free medical care are assigned to the doctor who is on the particular service which they require. Doctors in the hospitals rotate on the various services which cover certain periods of time. If a patient desires to be cared for by his personal physician, his case becomes a private one, which precludes Church hospitalization. (See "Progress of the Church," February, 1941, p. 59.)

Liquor and Tobacco

Relief Society is supporting vigor-

ously the campaign for the non-use of liquor and tobacco. Total abstinence is our motto.

Beautification Campaign

We appreciate very much the activity of our members in the campaign to beautify our homes and communities. The lovely flower gardens, well-kept lawns, improved public grounds and parks, together with the renovated homes and public buildings, are silent witnesses of the efforts put forth by both men and women in Latter-day Saint communities. Our Relief Society centennial trees, to be planted on Church grounds everywhere, will be a contribution to the Church beautification program.

Sacrament Meeting

We call the attention of Relief Society women to the fact that the most sacred service of religious worship is that of the sacrament. The members of the Church are expected to present themselves before the sacrament board and renew their covenants with their Maker.

In the "Progress of the Church" for April the importance of Sacrament meeting is stressed. It is stated that this is the one meeting set forth in revelation for ward members to attend. It has been specified as the official meeting of the members of the ward.

Tithing

It is recommended by the General Authorities that children of eight years should be taught to pay tithing on their earnings. This habit should be established early in or that children may enjoy all the bl ings connected with it. Mothers do much to see that these inst tions are carried out.

Fast Day

Fast day observance is p cularly called to the attentio the mothers, who, because of t direction of home affairs, hav largely within their power to see this day is properly observed. I still requested that two meals omitted on Fast Day and that amount equal to the cost of t be sent to the bishop to be used the care of the needy.

Literature for Soldiers

The General Authorities of Church have recommended those who have sons in training camps see to it these boys are supplied Church works. Arrangements been made by the Church whe the books can be purchased re ably. Ward bishops have full formation regarding this matter should be consulted by those are interested. We suggest the mothers support this spl movement. We suggest also mothers help to keep their son formed regarding the locatio mission headquarters and Ch branches nearest the training f where our boys are located, and they write to their sons frequent see to it that other members o family do so. Our boys need all help and protection we can pos give them.

The Home Stretch In Membership

Belle S. Spafford

Relief Society General Board Member

TODAY we face the home stretch in the four-year intensive campaign of the Relief Society for 100,000 members by 1942, that is, by the end of 1941. But three months are ours—ours in which to win or lose; ours in which to assure the thrill of achievement or the sting of disappointment. The intensive effort of the past must be sustained, ingenuity and resourcefulness additionally taxed, and loyalty further tried if we are to succeed.

In our last-minute determination to succeed many new devices will no doubt be used to win the "hard to win." Under the "home stretch" pressure extreme care will be necessary lest in our eagerness to achieve our goals we lower our standards or resort to practices or procedures that are not of the highest type.

Contests launched—poetry, music, slogans, etc.—should reflect such high standards of excellence that they will challenge the interest of the most gifted as well as those who are less talented. Material selected for awards or special recognition should reflect credit upon the Society as well upon the individual submitting it.

Showmanship, publicity, etc., should be of a type that will appeal to mature women. Let us remember that while novel devices have value in catching initial interest and spreading news of the campaign, the actual enlistment of women is in reality the result of personal invitation, intelligent explanation of our program and objectives, and high standards of work within our Society.

It is suggested that once again we read the instructions given by President Lyman at the Presidents' Breakfast last April and published in the *Relief Society Magazine*, May, 1941, page 300, headed "Attendance Not a Pre-Requisite for Enrollment." Let us be careful not to misinterpret or misapply this ruling. Particularly note the sentence, "It is not recommended that new members be enrolled until it is known that they are really interested and expect to give their allegiance to the Society." Two dominant factors enter into the application of this ruling: (1) the attitude of the women solicited for membership, and (2) the judgment of the one soliciting her. We all know that membership in Relief Society implies more than the purchase of a membership card.

Questions are frequently asked as to whether the 60 percent membership quota may be applied to the known number of eligible women, rather than to the number of Latter-day Saint families. As stated at the April conference (*Relief Society Magazine*, May, 1941, page 315), it is recognized that there are no women in a small proportion of the total families. Had the exact number of Latter-day Saint women been known to us, the quota would have been based on this number, rather than on the number of families. However, the percentage based on this smaller number would necessarily have been more than 60 percent

of the number of Latter-day Saint families—not 60 percent of a lesser number. Adjustments in the basic number may be justified in a few exceptional instances where conditions are extremely unusual. These adjustments should be cleared with the General Secretary. We repeat that the final status of each stake at the end of 1941 will be computed on the number of Latter-day Saint families in the stake at *that* time.

Priesthood cooperation is an important factor in the success of all that we do as a Relief Society organization. We recommend that the wholehearted, active participation of the Priesthood be enlisted. This has been successfully accomplished in the Northern States Mission, where mission, regional and branch presidents are serving as co-chairman with their respective Relief Society presidents in the interest of increased membership in the Society. Cooperating with the Relief Society mission president, Ethie Muir, in initiating this campaign throughout the mission, President Leo J. Muir wrote: "We have felt it proper to enlist the cooperation of bran presidencies in this campaign, sin we regard this as a matter of gr importance to the branches of t mission."

Do not lose track of young wom who because of the defense progr are moving to new localities. Fi out where they are going and not Relief Society officers presiding o those districts of their presence the community.

Further suggestions which shou be helpful to us in the success culmination of our campaign, w be made available to stakes and m sions in bulletin form in the ve near future.

Even though a few of us may f that our individual goal is beyo reach, we must not be discourag and relax our efforts. Neither m we be complacent and satisfied we have gone "over the top." Th achievement of the general goal our four-year intensive membersh building program rests upon sustained individual effort of ev one of us during the next th months.

Highlights And Sidelights In Membership

Zora C. Paulson

Highland Stake Relief Society President

LAST April when we attended Relief Society general conference, we thought our stake needed about 45 more members in order to reach its membership quota. Imagine our disillusionment and astonishment when we looked at the pictograph and found we had 629 new members to gain. Naturally we were worried, but we resolved to put forth our very best efforts to make a decid change in our membership sta during the remaining months of campaign.

With this determination in mi we went to our April union meet with some definite plans. We gra ically told our wards where we sto and explained our summer's w Wards were anxious to do their p

special membership meeting in ay, as was requested by the Gener- Board, was held with splendid ults. Presidencies and coordina- s were invited and were asked to prepared to give tentative plans their summer's membership rk. Stake officers also prepared a tailed list of specific suggestions increasing membership, and a k was given on "Why Increase Re- f Society Membership?" Plans ade and suggestions given were t just left on paper, but were im- ediately put into effect.

This meeting gave us so much lp and inspiration that the same rkers decided to meet at ten lock the third Tuesday of each nth during the summer, report ogress, exchange new ideas and ethods of procedure. These meet- gs have been very profitable.

The intensive summer's work ows some gratifying highlights; example, in one of our wards ty new members have been en- led. The visiting teachers of an- ner of our wards met one Tues- y to start their special work connection with the cam- ign. A short rally was held, and chers were instructed to visit every me in the ward. When they re- rned to report that afternoon, they d enlisted 26 new members; 36 ner women had promised to join e Society this fall. In another rd, 9 homes were visited one orning with a gain of 6 new mem- rs.

Tuesday, October 2, most of our rds had entertainments in the in- est of membership, such as a wom- 's convention, a luncheon, an "at me" social, a reception, et cetera. ritten invitations were sent to every woman in the wards. The response was beyond expectation; some wards had 50 or more unenrolled women attend. At the close of one of these luncheons 125 women paid their dues; 40 of these women enrolled as new members.

Through all our membership-building program we have emphasized as our main objective sharing the intellectual and spiritual wealth of Relief Society with more sisters. Our visiting teachers have been urged to carry the *Magazine* when visiting and to leave copies with interested unenrolled members, to be called for at a later date. During the summer, executive officers and coordinators have gone visiting with the visiting teachers, the group first meeting in the morning prior to making their visits. They have had a song and prayer and received helpful membership instructions for the day. Then all have gone out at the same time to make their visits. When visits were finished, the women returned to the Church, reported their accomplishments, and were served a refreshing drink and cookies.

There have been significant sidelights. One ward has had a series of luncheons carrying out the following procedure: For the first luncheon, ten guests were invited—eight members and two prospective members. The eight members, in groups of two were asked to entertain from four to six more prospective members. This continued until all of those not belonging to the Society had been entertained. Small groups made it possible for the women to become really acquainted. The benefits of Relief Society were stressed at each luncheon.

Early in May another ward had its

coordinator visit the Priesthood meeting, with the approval of the bishop, and give an interesting talk on Relief Society during the opening exercises. She presented each man and boy with an invitation to give to some unenrolled woman—the mother in his own home or a neighbor. Many of our coordinators have since visited the Priesthood meetings for the purpose of enlisting the help of the brethren in our membership campaign.

All of the fruits of our efforts will not be gathered in our own stake. Such stories as the following let us know they are being garnered elsewhere in the Church:

A lady living in an apartment house was enlisted, attended and moved from the stake. wrote the Relief Society presi "I am glad you introduced me t lief Society. I attend regularly and thoroughly enjoy it."

We have had various ways c vertising the campaign; for exa slogans in the Church foyer (c ed often), badges, and cam pins.

Through the intensive effo the past few months, we hav rolled about twice as many as enrolled in the three previous With the enthusiasm that i throughout the stake, we feel re ably sure we will go "over the

General Session

Thursday Afternoon

Message From President Heber J. Grant

IF my health would permit, it would be a great pleasure for me to express in person my appreciation and approval of the work which the sisters of the Relief Society are doing.

A faithful mother living her religion and teaching her children to do likewise is a great strength to the Church, and will receive the blessings of the Lord. It is important that the Gospel be taught in the home, both by precept and by example. The influence of the mother in doing this is very effective.

It will be one hundred years next March since the Prophet Joseph Smith organized the first Relief Society in Nauvoo. Your efforts to enroll in your organization 100,000 members when it is one hu years old appeals to me. I hav fidence in the ability of the to do this. May you be con sustained and inspired in your to bring to every Latter-day home the blessings and privile this great organization.

From my earliest childhoo fore I could even understand was being discussed, my moth ing a widow and I her only took me with her to the meet the Relief Society. At one o meetings while I was playing floor in the home of Willia Staines, who lived on the co South Temple and Fifth Streets, Eliza R. Snow, by t of tongues, blessed me and pr

at I would become an apostle. The terpretation was given by Zina D. oung.

My mother always told me, from y childhood on, as I became old ough to understand, that if I ould behave myself and live a good ean life, I would yet become an ostle. Whenever she mentioned I always laughed and told her, Every mother thinks her boy is go-g to be something wonderful; get out of your head, because I have desire to become a leading Church an, I want some day to become a usinessman."

Throughout my youth and young anhood she continued to refer to e fact that unless I lived a good ean life, I never would become an ostle.

After I became an apostle, having en called to that office by revela-on, she asked me if I remembered e meeting which was attended by iza R. Snow and Zina D. Young, d I told her I did, that though I as only a small child at the time, remembered it.

"Do you remember what was id?"

"I did not hear anything Sister ow said, because I could not un-rstand her."

Mother said, "Of course you could ot; she spoke by the gift of tongues. ut do you remember what Sister na Young said?"

I replied, "Yes. She said I would ow to be a great big man, and since have grown up, I have often ought of it."

"She didn't say anything of the nd! She said you would become a big man *in the Church*, an apostle of the Lord Jesus Christ."

I said, "I did not understand it that way."

Mother then said, "Now that you are an apostle, do you remember a great dinner, with many people present, given in the home of Heber C. Kimball, on Main Street?"

"Yes."

"Do you remember a dinner for the children after the big dinner, and he picked you up and stood you on the table, and stood there and prophesied that you would become one of the leaders in the Church, a greater man than your father, who had been one of the Presidency of the Church?"

"I do not remember anything he said; all I recall of the incident was that he had the blackest eyes I ever saw, and I was scared while he was talking to me."

I thought it would be well for the Relief Society sisters to know that by the gift of tongues in a Relief Society meeting, and by the prophecy of one of the Presidency of the Church, it was declared while I was yet a child that I should some day be one of the leading men in the Church. I may have told this before in my talks to the Relief Society, but it is worthy of being repeated again at this time.

May our Heavenly Father bless the mothers in Israel, and all who are engaged in building up the Church and Kingdom of God on the earth. May the peace and blessings of heaven abide in your homes and fill your hearts with a love for mankind and for the Gospel of Jesus Christ.

Opening Address

General President Amy Brown Lyman

THIS afternoon in this general session we extend to you dear sisters greetings and a hearty welcome. We want you to know that we appreciate you and the splendid work you are doing in the local units. We appreciate your interest and devotion to our cause, and the efforts you are putting forth in the interest of the great Church welfare plan. It is your devotion and your work which make the development and success of the Relief Society possible, and which are a great factor in the success of the welfare plan.

Since our last conference, world tragedies have increased in connection with the social revolution which is raging in Europe; and because many of our fellow members, near 10,000, are living and suffering in these war-torn countries, our hearts are especially touched. We would have them know that they are remembered today in this conference, that they have our love and sympathy and our earnest prayers that they may be able to meet with faith and courage the trials with which they are faced.

In letters from Europe, we learn that the Relief Society members are carrying on nobly. In some places they are the chief factor in holding the branches together. They are even conducting branch meetings, where men, both old and young, have been called into service. Only about once a month, however, when members of the Priesthood on leave can attend, do they have the blessing of the sacrament.

In our own country we wonder what lies ahead. As we try to into the future we cannot be than apprehensive. Already we the effects of the preparations w are being made for national def In times like these, we try to fo late and adopt some philos which will help us to face our lems with composure and hel to be more effective in our liv

An excellent piece of advice w we have repeatedly had from Church leaders, and which al applies, 'is that each indiv should put his house in order. advice seems especially appro today. Professor Levi Edgar Y in an article in this September *Society Magazine*, quotes fro recent inaugural address of Governor of Vermont. The ernor said, among other t "If America is to be saved, ea dividual must first put his own in order." He urged a spiritual r struction of the people as a quisite to the economic and salvation of the nation.

Dr. Edward T. Devine, em social worker, contends that first thing to do to improve c tions in the world today local tionally, and internationally, set our own houses in order. the family, neighborhood, and munity we meet our proble will be easier for us to meet problems. The home front s be recognized as just as imp as the front line. It has been onstrated time and again tha endurance and morale of peo all walks of life and in all time seasons, is built on the secur

e home and family." This phil-
ophy indicates that home and fam-
standards, ideals, and influence
the community and the nation
e finally among the determining
ctors in many great movements.

In contemplating the idea of put-
ng one's house in order we natural-
think first, as we should, in terms
the spiritual, for spirituality and
ligion should be fundamental
all else; we believe that spirituali-
and religion are the greatest dy-
mics known to man. It is re-
gion, spirituality, and faith which
lp people to understand the sa-
edness of human personality and
e doctrine of the Fatherhood of
od and the brotherhood of man,
d which help them to face the
cissitudes of life. Our sacred books
e replete with ideal patterns of liv-
g and standards of conduct for us
follow—the decalogue, the Ser-
on on the Mount, other teachings
the Savior, and modern revelation.

HERE is another bit of good ad-
vice which we have had from our
aders both in times of prosperity
d in times of adversity, in dark
ys and bright, and which relates
pecially to practical living. It is
at we should avoid debt — live
thin our income and save for the
ture. This advice seems especially
propriate today. With work more
entiful than it has been for some
me and with wages good, it would
a wise thing for us to get out of
bt and to lay by something for the
ture. In times of prosperity pre-
rations should be made for the
n-prosperous period.

There are those who say that it
es not pay to save, that money is
often lost. Nevertheless, thrift is considered by wise philosophers as a great asset, and as one of life's greatest character builders. At this time, when so much is at stake, when thrift instead of extravagance is going to mean so much in the end, not only to us, but to generations to come, it should be one of the most important subjects for discussion. Nothing is more valuable than a fixed habit of thrift. While some thrifty people have lost their savings or have been taken advantage of, they will tell you that the cultivation of this virtue has helped them to overcome many obstacles on the way back.

It is surely not the part of wisdom to launch out into risky enterprises at this time, or to purchase on installment things which are unnecessary. Let us understand that this spurt of prosperity is in reality abnormal and probably short-lived. Great expenditures of money for defense or for war may diminish unemployment temporarily, but it will not dissolve it. Someone has wisely said, only recently, "War spending is not prosperity: it is the impoverishing of the future by the dissipation of the wealth of the past, and the mortgaging of the present." I wonder if some of us are taking on burdens and obligations which we will not be able to meet. Are we buying things we do not really need? Are we paying too much for homes or for rent? Economists tell us that if we are paying more than double or more than 2½ times our yearly income for a home we are paying too much, and unless we receive help from somebody else, we will eventually come to grief. For example, if a man who must depend entirely upon himself earns a yearly salary

of $2,000, he cannot afford to buy a home which costs more than $4,000, or $4,500 at the most. If he goes beyond this, he will surely be in financial difficulty. We are also advised that we should pay only 18 percent to 20 percent of our yearly or monthly income for rent. For instance, a man whose income is $150 per month, should not pay more than $27 to $30 per month for rent. If his income is $100 per month, he should not pay more than $18 to $20. If he pays at a higher rate than this, some other essential will suffer, such as food, clothing, or health needs.

NOW women are the homemakers. The homemaker is looked upon these days not only as someone who creates a comfortable place to come home to, but as the great consumer of the world. Eighty-five percent of the buying is done by women, including practically all the things to be used in the home. This means a tremendous enlargement of our responsibilities.

Walter Pitkin, the writer, says: "Consumers must be educated. Hardly one American in ten thousand knows what and how to buy. Every year women spend and misspend twenty billion dollars or more. Fully a quarter of this vast sum is wasted. Those women 'know the price of everything and the value of nothing.' Few consistently get their money's worth. What can we do? Educate consumers by: (1) showing them how to identify quali everything from a hamburger to a fur coat; (2) demonstrati case and number that high doesn't mean high quality; (3) s ing that pretty packages often tain shoddy goods; (4) tea families to make incomes go fu with intelligent budgeting. Th is endless."

Anticipating the need for ca buying and managing in these Relief Society has recently in rated a course in "Better Buy ship." I trust we shall get practical help from this course

Our whole Church welfare gram is a practical demonstrati the slogan, "Put your own ho order." The plan has a long program with a general object aim, and with permanent go view. It also has today an im ate aim—that of preparing for bable post-war depression whic experience predicts will com helping to achieve these aim objectives the Relief Society w be found wanting.

In conclusion I would li urge that we, Relief Society wo in these strenuous months ah not lose sight of the importan that the physical, moral, and s al standards of our homes a communities must not be let or lost sight of, but must be h and even strengthened. Fo days ahead let us adopt our c ence theme: "Let us not be in well doing: for in due seas shall reap if we faint not."

Our Permanent Centennial Memorial

Mary G. Judd

Relief Society General Board Member

WE are certain that all who attend the Church-wide centenial celebration to be held in conection with the Relief Society eneral conference, April, 1942, will eturn to their homes feeling that ney have participated in what is ruly an epochal period in Relief ociety history. And yet, unless we o something about it, the time will ome when this wonderful occasion ill be a thing of the past and will ve only in our memories. And so t has come to the General Board ith ever-increasing clearness that me permanent memorial should e left—something of lasting value.

Casting about for a suitable proect, the idea came to mind of hangng the historic Nauvoo Temple ell in a permanent and beautiful etting. It was not until the subject as broached to the Presiding Bishopric that it was learned that uch a project had been under conideration for some time, but that no efinite decision on the matter had een reached by the First Presidency. So we feel that perhaps the lans had been slowed up in order hat the Relief Society could have he privilege of placing this bell on Temple Square to commemorate he unselfish service and wonderful evotion of thousands of Latter-day Saint women over a period of one undred years.

We feel that it is peculiarly fitting hat the Relief Society should spon-or this project because one of the easons for the organization of our Society in Nauvoo was to enable the Latter-day Saint women to more efficiently do their part in feeding and clothing the men who were working on the Temple where the bell originally hung.

There is still another tie connecting us with the bell. In the same pioneer company which transported this valuable relic to the West, came Eliza R. Snow, our first secretary; and, safe in her keeping, in the covered wagon that lumbered over the plains, were the precious minutes of our first meetings in Nauvoo.

It was in the second great exodus from Winter Quarters—the exodus which in my mind is second to none in history—that the Nauvoo Temple bell played a prominent part. I like to visualize those early morning scenes on the plains. Let me read one of many quotations that might be given from the day-by-day record of the trek. The entry for June 22, 1847, reads: "The morning was fine and calm at the encampment of the emigrating Saints. At 8 o'clock a. m. the signal for starting was given by the ringing of the Temple bell. The companies formed with five lines abreast, with the Temple bell in the lead. In this order the companies traveled that day twelve miles and reached Diamond Island, where they camped for the night, about sundown. They watered their cattle in the Platte River by moonlight and then took them out to feed a while."

Just where did the bell come from originally? We have information which tells us. In the year 1845,

Wilford Woodruff was presiding over the British Mission. On May 8 of that year, he received a communication from the Council of the Twelve, which read: "We thought it would be very agreeable to the feelings of the English Saints to furnish a bell for the Temple. If this is their pleasure, you can forward it by the first conveyance, and we will have it hung as the building is going up." Brother Woodruff reports having collected $1,500 from the English Saints, which would easily cover the cost.

It was but a short time that the bell hung in the place for which it was intended, for "Nauvoo the Beautiful," because of the designs of wicked men, became a place of desolation. After the first group of Saints had fled from their loved city over the icy Mississippi, Colonel Thomas L. Kane tells how he heard the mob who had taken possession of the Temple, whooping and shrieking in drunken frenzy as they beat a drum and rang the bell.

From Winter Quarters, under date of September 26, 1846, President Brigham Young sent a letter back to Nauvoo in which he said: "As you will have no further use for the Temple bell, we wish you to forward it to us by the first possible chance, for we have much need of it at this place." President Y letter came just in time, for a lawless persons had planned t the bell. Grateful appreciat due David Burlock Lamoreau saved the bell. The maraude hoisted it and were making to steal it when Brother Lam drove his wagon underneath, the bell upon it, and delivere the Church—its rightful owne

It is the plan to give this h bell, which has been in our longer than the memory c living man, the kind of setting it so richly deserves. An able tect, Brother Lorenzo Young is also a grandson of Brigham and a grandnephew of Eli Snow, has designed a graceful to house the bell. The base v of granite, the top of grilled b to harmonize with the bronz The First Presidency has giv not only their permission bu enthusiastic encouragement i project, for which we thank th

What could be more fittin that the tones of this melodio should ring out joyfully at th mination of the Relief S centenary, even as they did beginning of the century wh lief Society was organized Prophet Joseph Smith?

The Need Of Organization

Counselor Marcia K. Howells

AS our Relief Society century draws to its close, we marvel at what has been accomplished. There is power and strength in organization. We were organized by a et of God. A later prophet, Pre Joseph F. Smith, said of Reli ciety: "I expect to see the day

organization will be one of the t perfect, most efficient and ef- ive organizations for good in the urch. It stands for the people of l, for righteousness, for justice, good and more good all the e."

)ur women, guided by the Priest- d, have tried to meet needs of kinds. With an earnest desire an adequate organization the k of the Society has progressed. ief Society women have gathered stored grain, made clothing for Indians, made, laundered and nded clothing for temple work- grown mulberry trees and help- with silk culture, and promoted ne industry. It was about 65 years that President Brigham Young de a special call on the Relief So- y to help establish home indus- s. Sister Eliza R. Snow eagerly ported the making of straw hats nome. These were to cost from for men's hats suitable to wear he field, to $1.75 for hats suitable fine wear. A letter from a Relief iety in Cache Valley stated, 'e are doing all in our power to ain home manufacture. We e sent two ladies to Brigham City earn braiding, millinery, et cete- and we hope with our own exer- ns and the means we have on d, to build a house for the So- y and to establish a school for ng ladies to learn to make hats, nets and many of the articles we now importing."

Reports and letters received from r and far show the value of or- ized effort along all lines. An eresting letter from Ephraim in 5, speaking of donations, stated: hree hundred dollars, having been nated in Sunday eggs, will be sent to Denmark to assist the poor in emigrating from the old country. . . . The donations of the sisters are seldom in money, that being a very scarce commodity here, but in eggs, butter, pork and cheese, also remnants and scraps, either of cotton or woolen, which the sisters make up into quilts; some are sold, some loaned to the poor. Four were made for the brethren who went to St. George to work on the temple."

Some of us will remember the prompt help given by the Relief Society women at the time of the San Francisco earthquake and fire. It was 35 years ago that the news came by wire to Salt Lake City from San Francisco one morning in April. President Bathsheba W. Smith, then 84 years of age, came down to the Relief Society office with all haste. A car was secured from the railroad company, and a carload of flour was soon ready—the first carload of flour to reach the sufferers.

Just as these women met needs, so we are preparing to meet present needs and possible future emergencies. This has been shown by our response to the great welfare program of the Church. Reports fail to do justice to the devotion and unselfish efforts which our women have given to this splendid work. May we ever be ready and willing to assist the Priesthood.

Relief Society keeps us on the pathway that leads us back to our Heavenly Father. A vast throng of women are now affiliated with the Society. We are still reaching out for other good women. There are many in the Church not yet with us. Satisfaction and happiness come from active membership.

We have never needed the blessings of the Lord and his sustaining influence more than we do at the present time. Nothing else can sustain us as much as faith in God—the faith which can be measured by activity.

If you have been benefited and blessed because you are a member of Relief Society, will you not help to extend these same benefits and blessings to others by enlisting them as members? Our program v signed for all Latter-day Saint en. Organized as we are, nea accomplishment is possible.

I eagerly await the cen year—the proper observance century of service given by of the Church. I trust it wi rededication to the future. love and loyalty of 100,000 day Saint women.

Meeting Relief Society's Challenge

Counselor Donna D. Sorensen

THE Prophet Joseph Smith said, "We are all responsible to God for the manner we improve the light and wisdom given by our Lord to enable us to save ourselves." This large audience today bespeaks the interest with which the women of this Society enter upon its one hundredth year of activity, and we know that you desire in this organization to "improve the light and wisdom given by our Lord." Next Tuesday, October 14, the official classroom instruction will commence for the thousands of members of this Society. Some 11,000 class leaders will go forward with an educational program designed to advance women toward exaltation.

As you were informed last conference, "the growth in membership in the Relief Society during the past three years is unparalleled by any similar period," and this year will see other thousands added to our numbers.

If you were giving a feast, you would ask those whom you loved to eat with you. Often I have heard many of you say, as I have said, "Here in this woman's organi I have found that which wa to my body and food to my You believe this as sincerely a but we should remember th reason for our feeling thus is l we have felt the nearness o who think as we do from a re standpoint; we have found ship; we have tasted the sw of service and gained a love organization which comes working in it. Those tho coming into our organizatio members have not tasted which comes from affiliatio this particular society. W invited them to a feast wh know full well they will enj appreciate if the setting ca nearly perfect as possible. F pressions can be such lasting

As this conference featu educational work, probab thoughts have been with sponsibility of the class lead the challenge they face in their contribution to this fe great deal of the responsib keeping these new membe

ted and active in the organization ll rest upon the ability of class aders to interest them in the edu- tional program. The increased mber of women in ward classes ll demand from the class leader eater dependability, more careful eparation of material, more alert- ss to methodology, and experi- entation with new forms of adult aching. Yesterday's conference ogram was planned to give help ng these lines.

The class leaders, however, share e responsibility with the ward offi- rs of the organization. Ward of- ers must plan well; they must rry on the mechanics of the organi- tion with dispatch; they must pos- ss vision and cultivate diligence. /e are challenged to be resourceful d diligent when we are called to bor in the Church in any capacity.

It is a privilege to serve in this ganization at any time, but it is a ecial delight to occupy positions trust during such a memorable d significant year. As the culmin- ing effort in a century of progress d light, this year's effort should e the best of all previous years.

But the responsibility for the suc- ss of the work of this organization sts not alone upon ward officers d class leaders, or upon stake oards or the General Board. It ex- nds beyond these and embraces ch member of this worthy organi- tion. The General Board is con- lent that through the effort of each ember of this Society we shall ach our goal of 100,000 by the cen- tennial. The General Board desires not only the help of each present member of the Society in enlisting new members, but we would like your assistance in making permanent and strong the ties which bind these new members to this organization in the future.

The Relief Society is more than a woman's organization, it is a Church auxiliary, and because this is so, a feeling of warmth and understanding should prevail in our contacts. No one should come to one of our Relief Society meetings and leave again without having been made welcome. For we have the Gospel of Jesus Christ abiding in our hearts, and those who come to our Society are not only our friends, but they are our sisters in the Gospel. We, you and I, must take the time to extend the handclasp, to speak the kind word, to share the little experience, to inquire about a loved one. Jesus called it loving our neighbor as ourself.

Yes, we are challenged by our growth in this one-hundredth year, but in the words of the theme of this conference we take hope: "Let us not be weary in well doing: for in due season we shall reap . . ." for "God . . . will render to every man according to his deeds: To them who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life:" (Romans 2:6-11)

May we search and find and love those things this year which will give us eternal life.

HAPPENINGS

Annie Wells Cannon

Peace and gratitude—symbols of November! Never in all history have these two been more significant.

AMY BROWN LYMAN, President of the National Woman's Relief Society and internationally known social worker, states that her organization of approximately 100,000 women will make their chief activity the upbuilding and maintenance of well-regulated homes for all people. To do this, every effort will be put forth to provide and conserve every necessity—shelter, food, and clothing—for those in need during present and future emergencies.

ELIZABETH BERGNER, Viennese star of the stage, is in America making her first picture, "Paris Calling." She is amused and confused over American slang and shocked to find her delicious wienerwursts called "hot dogs."

INGRID BERGMAN, Swedish star, slipped unobtrusively into New York recently. Thinking she would like to witness her own portrayal of Anna Christy in "Dr. Jekyll and Mr. Hyde," she stood in line with other patrons, bought her own ticket, and saw the play through without recognition. This is not quite the way of stars.

JESSIE SCHOFIELD, director of recreation for Salt Lake City, has been made treasurer of the National Recreation Association for 1941-42.

KATHERINE SIMMONS, of Munsing, Michigan, has been superintendent of municipal waterworks for eleven years. She lieved to be the only woman i nation to hold such a position

GERTRUDE BATTLES L editor-in-chief of *The Wo Home Companion*, died in la tember. Miss Lane was one great women magazine editors edited *The Woman's Home panion* for 29 years, beginning she was eighteen years old at a of $18 a week. She never ask a raise, but at the time of her she was earning $52,000 a year.

MARGARET LEECH i brilliant new novel of Civi times, *Reveille in Washingto* troduces many famous and known figures. Other books terest for fall reading writt women are: *One Red Rose Fo* by Mildred Jordan; *The Talk Town*, by Ann Pinchot; *I'll One Song*, by Willie Snow Et *Christopher Strange*, by Ruth or McKee—a story of early C nia; and a Death Valley *The Shadow of the Arrow*, b garet Long.

EMILY TRAUB MERRIL len Watson Silver, Eli Stanford Goddard, Elizabeth rie Heywood, Mina Cannon Rose Robison, and Mrs. I Kirkham, all outstanding Utal en beloved for their cultura kindly qualities, died during t fall.

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EDITORIAL

Birthday Greetings to President Heber J. Grant

HE Relief Society General Board and approximately 100,000 Re- Society members extend to Presi- nt Heber J. Grant their love and st wishes on his eighty-fifth birth- y, to be observed November 22, 41. President Grant's life is ex- plary, his counsel wise, and the ength of his testimony is a source inspiration to his people. His in- est in the Relief Society is greatly preciated by the women of the urch. From a Relief Society ther he learned the importance d value of this organization. roughout the years the Society benefited from the wisdom of his nsel, and his generous support its many and varied activities has been a source of great encouragement.

At our recent general conference the women of the Church were honored in receiving a personal message from President Grant, the full text of which appears on page 764 of this issue of the *Magazine*. His words, "Your efforts to enroll in your organization 100,000 members appeals to me," will no doubt be an important factor in helping us to realize our membership goal. We are grateful to President Grant for his many kindnesses to us and pray that his eighty-fifth birthday will find him the recipient of many good gifts and blessings. May his people honor him by heeding his word and obeying his counsel.

General Conference Message

a world topsy-turvey with bick- erings, animosities, hatreds and ing wars, with thousands of peo- the world over wondering which rse to pursue to promote their n best interests and the well-being heir fellow men, Latter-day Saints uld indeed be grateful to be privileged to assemble in general conference and have their faith renewed, their spirits lifted, and the path of right clearly defined.

At the recent conference, our venerable President, Heber J. Grant, rich in experience, chosen of God to lead this Church, admonished us

with his characteristic vigor to seek the Lord, to obey His laws and to keep His commandments. While expressing a tenderness toward those who are weak and erring, he called upon all to repent and to walk in the ways of righteousness. Individual righteousness was the plea of our revered President.

President J. Reuben Clark, Jr., focused our attention upon our responsibilities to our families. Decrying the lack of direction that many of our children are experiencing, he called upon parents to set their homes in order. Parents, he explained, are mature, experienced individuals; they know the ways of the world and the consequences of evil better than do their children. Children, he said, need and want direction; they want to be told what they may do and what they m do. Parents should unhesit assume this responsibility.

President David O. McKay the present turmoil a need t cate hate in the world and tempers. He called upon the to meet this obligation to th low men.

The message of the con might be summarized as f Serve God and keep his com ments, look well to your own holds, and seek the peace an being of your fellow men. not a new message. It is a that Latter-day Saints have time and time again. It is a given by Christ nearly 2,00 ago, but that it is still sorely in today's troubled world n dispute.

Oscar A. Kirkham Named to Council of Se

ELDER OSCAR A. KIRKHAM, executive director of the Y. M. M. I. A., was sustained as a member of the First Council of Seventy at the closing session of the recent general conference of the Church, October 5, 1941. His appointment fills the vacancy made by the death of Elder Rulon S. Wells, senior president of the council. Brother Kirkham is a man of wide experience and unusual ability. His appoinment to the Council of Seventy brings to that organization a man of dynamic personality and great leadership strength.

Brother Kirkham has particularly endeared himself to Relief Society women through his interest in the membership program and the coming centennial observance. ring address, "Together We given at the Relief Society conference, April, 1941, Relief Society women wi fidence and a determinatio ceed in their membership ca His interest in the Society ther demonstrated when H for the privilege of being the first to donate to the centennial monument to be on Temple Square.

Brother Kirkham has se Church efficiently and fa His advancement to a po one of the General Autho the Church is a merited h biographical sketch will a a later issue of the *Magazi*

The Merry-Go-Round

Alice Morrey Bailey

CHAPTER EIGHT

ALYN and Judith were checking the stock in the huge hat bins and in the alterations room—dith with a pencil and tablet; yn counting.

"We'll have to order more of ese 'Casuals,'" said Judith. hey go like hot cakes to the col-ge trade. I want to get all this ne."

"That has been your battle cry r weeks," observed Alyn. "Truly, dith, when are you going to slack ?"

"Well, I'm about through; every-ing is in shipshape order. Lottie is helpless about stock, and there e so many ways to lose money—erstocking, understocking, wrong ying. I'd like to do the next buy-g for her. That would tide her er until I get back. I'm afraid, wever, that I can't. I've saved ough for this last month of rest, d I owe it to both myself and the by. Besides, Ivy, in spite of Lot-e's fears, is bursting for her chance do the buying."

"When is rest going to begin for u? John is worried about you. He ys he has never heard of a woman rking—drudging, he calls it—at a me like this. He'd like to call out e American Medical Association, someone."

"I know it isn't wise; Theo would-'t have had it so. We had some vings, but oxygen, special nurses, nd all the other expenses during heo's illness.... Oh, I would gladly ave spent ten times the amount," e added quickly, lest Alyn think her begrudging of the care Theo had had. "I'll get by nicely; I'm going to finish the week out, no more. I have some last-minute shopping and a little sewing to do. Tell that nice John of yours not to worry. Goodness, many women work at housework right up to the last day."

It was not going to seem the same place without Judith. There would be no more of the chummy lunches, ducking out the back way and into Boone's dairy lunch where they had found a cozy booth. There would be no more talking excitedly over the newest book: "I think it ought-n't to end that way." "But it must, Judith. Psychologically that is the only way for it to end." "Oh, I suppose so, but I still like the good, old-fashioned happy endings, no matter how romantic and far-fetched they are."

Poor Judith. It was, of course, because life had dealt with her as it had that she liked happy endings. Alyn was more relieved than she knew that Judith's rest was to begin soon. The girl had an ethereal look; the corners of her mouth and eyes moved in a way that betrayed a physical weakness that Judith would not have admitted, and the blue veins pulsed under the white skin of her neck. John asked daily about her. He would be relieved, too.

SO absorbed in Judith's problems was Alyn that she thought less and less of her own. John and she seemed to get along better. He didn't irritate her so much, perhaps because their

common interest in Judith gave them a subject of conversation upon which they agreed. But sometimes Alyn woke in the night and lay thinking until her clenched hands broke out in perspiration, until an odd sensation came over her, as if she were rising, suspended in the air. At those times a feeling of futility swept over her to such a degree that it was almost unbearable. Time seemed to sweep in upon her, to rush by her. She felt that she and John were getting nowhere. Often she slipped out of bed, careful not to waken John, and paced back and forth noiselessly on the thick carpet, or went to the living room and sank herself in a deep chair, trying to read in the little pool of light that the lamp made. She tried, through sheer force of will, to stop thinking.

"John," she said one night, "wake up. I can't bear it."

"What is it, sweet?" John said, instantly awake. But when she went to tell him, the whole thing was gone; there were no words to express her feelings. Her problem was so intangible!

John saw her difficulty and tried to draw her out.

"Was it a nightmare, darling?" he asked in concern.

"No. Not that."

"Has Lottie . . ."

"No. John, what is life for?" It was awful to be unsure about something that she ought to have settled for herself at least twenty years ago. "Birth, life, marriage, death—what do they all mean? Generation after generation this has gone on. It seems so endless, so futile."

"There!" said John. "You have asked a question, honey, tha men have asked since the beg of time. Some find one a some another."

At least there was comfort fact that John didn't think th tion silly.

"The Bible should give t swer," John's voice rumbled o tle fuzzy from sleep.

John had a nice voice, t Alyn, remembering back. voice was the first introd she had had to him. The try Club dance, it had bee crowded to the rafters. Sl heard Bea McIntyre—Bea then—was there with a nev but Alyn hadn't seen him. dear, *mining!*" the small expl word had gone around. The of the younger generation h cided suddenly to leave the and go elsewhere, to a quai someone had discovered, fo en.

It had seemed such a de mad thing to do, with all the ers gossiping on the sideline my day girls didn't go unch ed." Of course, there enough cars. Bea and her were already in their car, an was looking about for a plac when John had pulled her i car beside him. In the b that followed, John had an only her remarks. Bea ha furious, but it had done her n From that time on John had o himself entirely to Alyn. T out the years he had not cl "But I have," thought Alyn.

(*To be continued*)

Theology and Testimony

Articles of Faith, By James E. Talmage

Lesson 5

Chapter 5, Faith and Repentance

Article 4—"We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; . . ."

(Tuesday, February 3, 1942)

I. *Lesson Aim*

To understand that faith and repentance are universal principles of constructive daily living and not mere religious abstractions.

II. *Divisions of the Subject Matter*

A. Faith

1. A workable definition of faith. (*Articles of Faith*, pp. 96-100, 479)
2. The foundation of faith. (*Articles of Faith*, pp. 100-102)
3. Faith as a principle of power. (*Articles of Faith*, pp. 102-106)
4. The place of faith in the plan of salvation. (*Articles of Faith*, 106-107)
5. The relationship between faith and works. (*Articles of Faith*, pp. 107-108, 480-481)

B. Repentance

1. The nature of repentance. (*Articles of Faith*, pp. 109-112)
   a. The confession of sins.
   b. A willingness to forgive others.
   c. Confidence in Christ's atoning sacrifice.
2. The place of repentance in the plan of salvation. (*Articles of Faith*, pp. 113-116)

III. *Teaching Method*

The subject matter of this lesson lends itself to the use of the "panel discussion" method.

A. *Preparation*

The class leader should select four women to assist her in the presentation of this lesson. She should meet with them and make assignments of the lesson material to each as follows:

1. Topics 1 and 2, in lesson outline under Division II, *Faith*
2. Topics 3, 4 and 5, under Division II, *Faith*
3. Topic 1, under Division II, *Repentance*
4. Topic 2, under Division II, *Repentance*

After these divisions have

been assigned, the class leader should impress upon each one the following factors: first, each must stay within the limits of the topic assigned, in order to avoid trespassing on the report of another; second, the textual material deals largely with religious abstractions, so each of the participants in the panel should, drawing upon personal experience, stress the application of the principles they discuss to the situations of daily life; third, no more than five minutes is to be used by each of the panel speakers.

B. *Presentation*

When the class period opens, the class leader should be seated in the front of the class, facing the class, with two speakers on each side of her. She should then introduce the members who are assisting her, the subject of the lesson, and the topics of the speakers. This should not occupy more than three minutes. Each speaker should then report the assigned topic, after which the class leader should make a summarizing statement of the reports. It is at this stage of the procedure that the class leader has the opportunity of stressing the objective of the lesson by a skillful application of the principles of faith and repentance to daily life situations. She should e
size the point that wl
we achieve in life,
ever success is ours,
ever hope or joy
Gospel we secure,
from our faith in
our fellow men and i
In similar fashion, i
the application of th
ciple of repentance t
make advancement
We improve and p
by correcting our err
avoiding a repetitio
them. It is the appl
of these principles
field of religion that
joy to the hearts of
beings and leads th
salvation in the c
kingdom. This need
cupy more than fiv
utes, but it must
planned in advance

Following the p
tion, the class leade
open the session fo
cussion of the less
ing for questions fr
class members. The
tions should be refe
the speakers of the
and the class leader
only answer them c
supplementary con
when the speakers
selves cannot give
tory answers. If th
not sufficient q
from the class to occ
remainder of the ti
fore the testimony
begins, the class
should present ques
the class members,
use of questions sin

those suggested at the end of this lesson.

In conclusion, the class leader ould express an appreciation for e part that these principles play helping us to live progressively tter in our quest for the abund- t life. Such a positive summary ould stimulate the class to a full rticipation in the testimony meet- that follows.

Suggestive Questions

1. It has been said that there are four "s" to repentance—recognition, remorse, olution and restitution. What do you nk of this suggestion? Show how each stage in a sincere forsaking of wrong- ng.

2. What is the meaning of the term stification by faith alone"? Compare h the Latter-day Saint belief in "faith and works." (*Articles of Faith*, pp. 479, 480)

3. What error of belief do you see in the doctrine of "death-bed repentance"?

4. Relate instances that indicate how faith has been a power in your daily life.

5. Indicate some practical use of the principle of repentance that you have made in your home life.

6. What relationship can you see between faith and the bearing of a testimony?

7. Indicate the relationship that exists between the principle of repentance and the public bearing of a testimony.

References

Talmage, *Articles of Faith*, Chapter 5, pp. 96-119, 479-482.

Talmage, *Jesus the Christ*, pp. 317-321, 395-396, 732-733.

Joseph F. Smith, *Gospel Doctrine*, pp. 116-118, 121-130.

L. L. Bennion, *The Religion of the Latter-day Saints*, pp. 113-119.

Hebrews 11.

Visiting Teachers' Messages To The Home

Lesson 5

Attendance At Sacrament Meetings As An Expression Of Faith

(Tuesday, February 3, 1942)

HE ordinance of the Sacrament of the Lord's Supper is an ex- mely important one, since it ties with the central fact in revealed igion—the resurrection of Jesus rist. The Lord gave this ordin- ce "by which Christ's life and mis- n, his death and resurrection, e great sacrifice he had offered the redemption of man, should kept in everlasting remem- ance." (*Gospel Doctrine*, p. 255) Shortly before the Savior's death, he met with his disciples to observe the Feast of the Passover. Breaking bread, he blessed it and gave it to them, saying, "This is my body, which is given for you: this do in remembrance of me." Afterward He blessed some wine and gave it to them, with the words, "This cup is the new testament in my blood, which is shed for you." (Luke 22: 19, 20)

After his resurrection, Jesus visited the American continent and in-

stituted the same ordinance among the Nephites. (III Nephi: 18)

In our time, Joseph Smith received more specific instructions regarding the sacrament. Included in these instructions are the prayers to be offered, the authority to administer the ordinance, and the obligation assumed by those who partake of the emblems.

All those who partake of the sacrament bear witness to the Lord (1) that they are willing to take upon themselves the name of Jesus Christ; (2) that they will always remember Him; (3) that they will keep His commandments. They do this that His spirit may always be with them.

To partake of the sacrament worthily, one must rid his mind and soul of all hatred and ill will toward others. One should examine himself to see if he is living according to the teachings of the Gospel. It is beneficial to anyone to do this. In partaking of the sacrament, one renews his covenant to do the will of God.

The members of the Church a tend Sacrament meeting primari to partake of the sacrament and t worship; also "to speak one with a other concerning the welfare of the souls." One does not go there to b entertained. It should not matte if the speaker be eloquent or no The purpose of the meeting can b accomplished if one goes there wit the right understanding and spiri

If one expresses his faith in th Lord by attending Sacrament mee ing, striving to place himself in th proper condition of mind and hear then among the blessings he may ex pect are a renewal of his faith, sense of peace, fresh courage to mee life's problems, and a forgivin spirit—all of which will help him t live a happier and a better life.

Discussion

1. What is the main purpose of th Sacrament meeting? 2. Why is it impor tant that Latter-day Saints attend Sacra ment meeting? 3. What would it mea to a person to always have the spirit o Jesus Christ with him?

Work-and-Business

Better Buymanship

Lesson 5

Ready-To-Wear Dresses And Coats

(Tuesday, February 10, 1942)

A SHIFT has taken place in the purchasing habits of American women as is shown by the fact that forty years ago the ready-made dress trade was negligible, and in 1931 there were placed on the market 167 million dresses. Today several thousand garments of one particular style are produced in various sizes and colors. Both sociological and economical factors are responsible for this shift in buying habits. Fash

n has become a swaying influence. lso, the demands of activities in elds outside the home bring with em not only a lack of time for aking one's own clothing, but also lack of sewing skill.

The dresses on the market repre- nt a large range of values, styles, esigns, and prices. This makes it ecessary to keep in mind the fol- wing points when buying a dress:) Is the style and color in fashion? oes the garment suit the individ- l's need and figure? (2) Does it fit rrectly or can alterations be made? 3) Is the workmanship durable id neat? (4) Is the quality of the bric suited to the purpose of the ess? (5) Is the price equal to the lue of the garment and will it fit to the budget?

The length of service expected om a garment and the kind of ear it will receive should determine e style to be purchased and the ality of material and workman- ip. We can afford to pay more for dress that we expect to wear for ork for two years than for an eve- ng dress that will only be worn lf a dozen times. Good quality esses last longer, look better, and e more comfortable to wear. hen the family budget provides r a large wardrobe, fashion may the important consideration in e selection. When the budget mits expenditures for clothing, as does in most cases, durability be- mes more important. Yet no mat- r how beautiful the material and orkmanship, if a garment is not t along lines suited to the person earing it, she is not becomingly essed. Though the fabric and lor are excellent, if a dress is out date the wearer is not stylishly dressed. If dresses must be worn a long time, it pays to lean toward conservatism in the choice of design, color, and materials.

There are five size ranges in women's dresses: misses sizes—from 12 to 20; junior sizes—from 11 to 19; women sizes—from 36 to 44; half sizes—from 16½ to 26½; and stout sizes—from 38½ to 52½. Misses sizes are adapted to the normal, mature figure of a young woman. Junior sizes are for the shorter, girlish figure with small bust and relatively larger hips. Women's sizes are adapted to the tall, mature woman with full hips, bust, and arms. Half sizes, or little women's sizes as they are sometimes called, fit the shorter woman and are relatively fuller in the hips. They are also shorter from shoulder to waist and fuller in the arms. Actually, this size range fits more women properly than does any other size range. Stout sizes fit the very tall, big woman with large bust and hips.

In spite of the various size ranges just mentioned, one needs only to try on dresses to see that manufacturers place their own interpretations upon these sizes, and so when shopping a person will find garments of various sizes marked the same size. In the manufacture of garments, *skimping* is sometimes practiced in order to cut costs. Because of the variation in the size of garments marked the same size, it is necessary to try them on to be sure of fit. The purchaser should make sure that there is room enough for sitting, reaching, and bending. She should learn when alterations can be successfully made and when this cannot be done.

She should demand that the dress

carry informative labeling, and should buy from stores that will replace defective merchandise and make good guaranteed items. It is only by complaints and consumer demands that retailers and manufacturers can be made to realize the type of merchandise consumers want and the type they will not tolerate. Consumers must assume a large responsibility for the kind of goods that is placed on the market.

THE selection of coats involves the same problems as the selection of dresses, plus some others. The fabric of the coat, lining, and interlining must be considered.

Napped fabrics may wear off. Tweeds, homespuns, and some weaves shed dust and wrinkles and maintain a tailored appearance. The "Virgin Wool" label is important to the coat buyer interested in quality and wear. Examine the wrong side of the material. Sleazy, loosely-woven materials will not wear well. Cotton mixed with wool will require more care and pressing.

Lining materials receive harder wear than dress materials. Whether silk or rayon, they may be either good or poor quality. Weighted silk linings are a waste of money. Rayon linings that are guaranteed to wear the life of the garment are a good buy. The manufacturer would not be willing to make such a claim on inferior fabrics.

For maximum warmth, interlinings should be of wool. However cotton flannels also increase warmth. Weight in coats is not an index of warmth. The interlining should be cut with sufficient fullness to prevent binding, yet not cause bulging. It should be firmly joined to the outer part of the coat.

Though good materials are found in a coat, if the cut is not right and the workmanship good, the coat will not hold its shape. In higher priced coats much of the construction is done by hand.

With these factors as guideposts in the selection of ready-to-wear articles, it must be remembered that personal reactions need to be considered. It may be more important to the high school girl to have a larger number of less expensive dresses than one or two more expensive ones. This must be decided by the individual. The thing that is important is that you get the best you can for the price you pay.

Suggested Activities

1. Have women show samples of well fitted and poorly-fitted dresses.
2. If possible, bring women's dresses which illustrate the various size ranges.
3. Analyze dresses, picking out points of quality. Discuss what should be expected from dresses purchased at the various price levels.
4. Discuss labels found on dresses and their value.
5. Bring coats or examine those already on hand to show what can be expected in coats purchased at various price levels. Compare fit, workmanship, material, and style.

Literature

Humor In Life And Literature

Lesson 5

Some Humorous Characters

(Tuesday, February 17, 1942)

"Mark Twain for the last ten years of his life sat on a golden throne as a crowned ng of Humor."—*Stephen Leacock*

esson Topics

Review of last lesson
Humor of character
Outstanding humorous characters literature

eview of Last Lesson

In lesson four, the nature and rpose of satire were discussed. It as pointed out that the purpose of any of the greatest masterpieces satire is to reform. In this con-ection, the work of the great Greek omedian Aristophanes was consid-ed, emphasis being placed on his ish to call the attention of his llow countrymen to the weakness-and the vices which were destroy-g the glory of Greece. Others who rote with the same purpose—that reform—were mentioned: Shake-peare, Moliere, Chaucer, Swift, as ell as some of the more recent sayists and playwrights.

Humor arising from incongruous tuations was discussed and illustra-ons were given from actual life and om literature.

umor of Character

Just as humor growing out of situ-ion is of a more advanced or in-llectual type than that resting up-n strange uses of words or unusual ombinations of ideas and facts, so umor of character is higher than at of situation. A humorous character is one who has traits or characteristics—physical or mental—which do not logically go together. Again we come to the fundamental element in all humor, that of the incongruous. We expect a huge man to have a deep voice. If we hear an effeminate protest from a giant, we laugh. If a delicate woman exhibits strong masculine characteristics, again we are struck with the paradox.

Aristophanes makes Dionysus (or Bacchus) a humorous character in *The Frogs* by representing him as small, "pot-bellied," and dressed in cheap grandeur. In addition to the ridiculousness of the physical appearance, he makes him cowardly compared to his slave, and at times with less sense and wit. These characteristics are out of keeping with the usual conception of a god.

The modern drama, Amphitryon, popular recently on the New York stage, has the same type of humorous characters. We are amused to seek the Greek gods and godesses in the guise of everyday mortals, exhibiting ordinary human emotions and resorting to common-place trickeries to achieve their desires.

Sometimes the humor of a character lies in his unusual manner of speech, his pet phrases repeated

over and over, or in some habit or attitude which the author emphasizes. In the play *You Can't Take It With You*, each character has some eccentricity which makes him humorous and adds to the humor of the situations in the play and to the humor of the satire the drama embodies; for example, there is the mother with her desire to be a writer simply because a typewriter had been left by mistake at the home, and the daughter with her passion for dancing whenever she moves.

Josh Billings, Mr. Dooley, the Autocrat, from *The Autocrat of the Breakfast Table*, Uncle Remus, The Spectator, Sir Roger de Coverley are all humorous characters as well known to many readers as are real people. Mr. Dooley is the creation of Finley Peter Dunne, an Irish-American journalist of Chicago. Mr. Dooley was a great favorite of a generation back, a philosopher with an Irish brogue, who gave delight because of his humorous way of talking and the quaintness of his views. A few lines from "Mr. Dooley on the Philippines" will give an idea of his character.

"I know what I'd do if I was Mack (McKinley)," said Mr. Hennessy. "I'd histe a flag over the Phillipeens an' I'd take in the whole lot iv thim."

"An' yet," said Mr. Dooley, "It is not more thin two months since ye learned whether they were islands or canned goods. . . . Suppose ye was standin' at the corner iv State Street an' Archey R-road, wud ye ask to know what car to take to get to th' Philippeens? If yer son Packy was to ask ye where the Ph'lippeens is, cud ye give him any good idea whether they was in Rooshia or jus' west iv the thracks? . . . Wan iv the worst things about this here war is the way its makin' puzzles f'r our poor tired heads."

Josh Billings is the pseudonym for Henry W. Shaw who lived fro 1818 to 1885. His education w cut short in his sophomore ye when he was expelled from Hami ton College for removing the cla per from the chapel bell. He wa dered about the country for number of years doing odd job then he began to write "pieces" f newspapers. Through this activit he met Artemus Ward who helpe him to establish himself "in th world of funny men." He bega giving humorous lectures, pattern ing both his publicity and his pe formances upon Ward's own tech nique. One of his favorite lecture was on "Skim Milk." He gave hundreds of times.

Among the group of humorou characters of the Mr. Dooley an Josh Billings type, so popular i America during the period of th Civil War, one was supreme. Tha was Artemus Ward, whose rea name was Charles Farrar Brown (1834-1867). Mr. Browne did no create a fictitious character a Dunne and Shaw did, but retaine his own identity. Critics say it i impossible to separate his work fro his personality, for the two go to gether. Someone has said tha "around his memory a loving worl twined a garland of affection as fo a lost child." That he was a favorit of Abraham Lincoln has alread been mentioned, and reference ha been made to one of his chapter which Lincoln read to his cabine on the morning of September 22 1862, before presenting to them th important Emancipation Proclama tion. This incident illustrates th place of humorous literature in th lives of great men and the place o Ward as a humorous character. Th

apter from the new book which ard had sent the President was en-led "High-handed Outrage at Uti-," from which a few lines have eady been quoted in Lesson 2. temus Ward, with a method all s own, was tremendously success-l as a platform entertainer. He not ly traveled through the United ates with his show, but went to rope where he was given a trium-ant reception.

reat Humorous Characters of terature

The characters mentioned above connection with the humor aris-g out of character are not all truly aracters of literature. Most of em are the authors themselves ore or less fictionized. But in the erature of the world, there are a mber of great humorous char-ters with whom every person of ducation and culture should be quainted, just as they should now the great romantic and tragic naracters in literature. To know lysses, Achilles, Iphigenia, Media, Oedipus, Helen of Troy, Faust, Mar-uerite, Hamlet, Othello, Ophelia, olonius, Desdemona, Lear, Kent, Cordelia, Portia, Shylock, Orlando, aques, Tartuffe, Adam Bede, Sid-ey Carton, Becky Sharp, and other naracters that literature stands ready o present to you is like knowing a ost of interesting people who enrich our lives, amuse you, and add hap-iness to your days. A few of the umorous characters, important o know, have already been men-oned—Gargantua, created by Ra-elais; Falstaff, presented by Shake-peare; and some others. But they ave companions who are equally orth knowing. Madame Malaprop in Sheridan's delightful comedy, *The Rivals*, will always make you chuckle; just as Becky Sharp in *Vanity Fair* is the epitome of all scheming women, so Mrs. Malaprop is the embodiment of all those half-educated, self-satisfied individuals who, in attempting to show off their superiority, make themselves ridiculous through their misuse of their mother tongue. She is famous for (quoting her own words) her "oracular tongue and nice derangement of epitaphs." One of the characters in the play calls her "the old weather-beaten she-dragon . . . whose ridiculous vanity makes her dress up her coarse features and deck her dull chat with hard words which she doesn't understand."

To this indictment she cries: "There sir! An attack on my language . . . an aspersion upon my parts of speech. . . . If I reprehend anything in this world it is the use of my oracular tongue." She says her niece is as headstrong as "an allegory on the banks of the Nile." In commending a suitor to Lydia, she says, "He's so well bred . . . so full of alacrity and adulation . . . his phisogonmy so grammatical!" Excited that her plans are not working out, she exclaims, "Here's fine suicide, paracide, and salivation going on in the fields, and Sir Anthony not to be found to prevent the antistrophe."

She tells Lydia that someone else can inform her of the "perindiculars." Another speech is, "Come, girls, this gentlemen will exhort us; come, sir, you're our envoy—lead the way. We'll precede."

One of her most humorous speeches is that in which she gives her views on the ideal education for a young girl.

"I would by no means wish a daughter of mine to be a progeny of learning; I don't think so much learning becomes a young woman. For instance, I would never let her meddle with Greek or Hebrew, or algebra, or simony, or fluxions, or paradoxes, or such inflammatory branches of learning—neither would it be necessary for her to handle any of your mathematical, astronomical, diabolical instruments. But, Sir Anthony, I would send her, at nine years old, to a boarding school in order to learn a little ingenuity and artifice. Then, sir, she should have a supercilious knowledge in accounts; . . . and as she grew up, I would have her instructed in geometry, that she might know something of the contagious countries; . . . But above all, Sir Anthony, she should be mistress of orthodoxy, that she might not misspell and mispronounce words so shamefully as girls usually do; and likewise that she might reprehend the true meaning of what she is saying. . . . This, Sir Anthony, is what I would have a woman know. . . ."

To be fully appreciated, any of the great characters in literature must be seen through the entire novel or play which presents them. We can only know Ruggles by reading Harry Leon Wilson's *Ruggles of Red Gap* (or seeing the movie based on it). We can only know how funny Mr. Jeeves is by following him entirely through the situations E. P. Wodehouse has invented for him. The same is true of Falstaff, Mr. Pickwick, Don Quixote, Monsieur Jourdain, Tartarin; in fact, any of the humorous characters it would delight us to know. Only a few points can be given here in the hope that a fuller acquaintance will be made with them later.

Mr. Pickwick has been mentioned before; space will allow little more to be said of him. One critic points out that by comsummate art, Dickens sends Pickwick walking through life conveying with him the contrast between life as it migh be and life as it is. Through h humor as well as his pathos, Dicken did much to remove the injustice and cruelties of his day by bringin about more humane legislation. H wrote with intense social purpos in all of his novels.

The humor in the character o Pickwick lies largely in the incongru ities of his character. He thinks h is a great scientist in his discoverie and in his manner of writing up hi observations. But there is only emp tiness back of his pomp of scholar ship. Then, too, his solemn manne in all that he does is out of keepin with his appearance. He maintain this manner always, even when h puts his hat over his nightcap an bows himself ceremoniously out o Miss Witherfield's room, which h had entered by mistake and where he had gone to bed. Likewise, when he is giving Mr. Magnus detailed procedure on how to propose, hi solemnity and dignity help to mak what he does laughable. Pickwick' character grows through the variou adventures he encounters. Mr Leacock says that at first he is al most a burlesque figure. "Then a his amiability leads him to misad venture after misadventure he be comes stronger and more real, until he finally shows great strength, bu is none the less humorous when he goes to jail rather than marry Mrs Bardall. Through all the unfolding of his character there is a warm glow of human kindness. It is the ability to incorporate this quality into his humor which makes Dickens one o the greatest comic writers of the world."

"Dickens did with laughter and

les what other social reformers at-
apt to do with denunciation."
Tartarin in Daudet's *Tartarin of*
ascon is another high ranking
norous character. He is very
ch like the people of Dickens,
ugh different from any one but
nself. He is a giant in physique
l physical strength. In fact, he
uch a glorious specimen of per-
t physical manhood that this
s to his head. The basis of the
mor in his case is the contrast
ween his strong appearance and
veritable weakness—his delusion
greatness on one hand, and his
ate cowardice on the other.
udet seems to be satirizing in this
y the tendency of the people of
thern France in the nineteenth
tury to lie and exaggerate and
ff; to live in a world of make-
ieve instead of a world of reality.
phen Leacock says that the Tar-
n people live on delusions of
ndeur. They live among grapes
l flowers in a sort of permanent
histice night.

Don Quixote, another of our
using galaxy, is a reflector of an
tude in Spain following the days
chivalry. Cervantes is protesting
his novel against the persistence
literature to glorify a social system
ich has served its purpose, de-
nerated, and passed. This novel
vides another example of the
ver of humor as a social force. It
been said that this book helped
return to sanity the mind of a
ntinent still a little delirious."

The hero, Don Quixote, has read
much about knightly conduct to-
rd maidens in distress, and about
stirring adventures of knights
o sought to free the world from
, that his head becomes a little
turned. He decides to set off on a pilgrimage to right wrong. He is a grotesque figure, long, lean and sallow, on a rake of a horse, dressed in queer garb, and accompanied by Sancho Panza, his "comic relief," rotund and practical. He chooses for his lady an inn keeper, as grotesque as he himself. Cervantes makes this romance ridiculous by showing how poor a figure chivalry cuts when dragged into the light.

The two main characters act as a foil to each other. Don Quixote is all idealism and dreams; Sancho is all earthly reality. Idealism should never falter, but it needs reality to keep its feet on the ground.

The humor lies both in the incongruities of the characters and in the ridiculous adventures they encounter. Don fights with windmills, thinking they are giants; he mistakes two herds of sheep for armies ready for battle. He frees criminals about to be punished only to have them turn savagely upon him.

The second part of the book leaves the burlesque of the first and shows development in the characters, who are, however, fundamentally the same. Don still tries to carry out his great purpose and still fails, as we see in his encounter with the lion and in his episode with the puppet show. When he spoils a perfectly good puppet show, he awakens to a sense of disillusionment.

Though the novel is a comedy of character and situation, it is a tragedy of disillusionment—like the tragedies in the lives of people who fight for lost causes and awaken to a realization of their futility. The great value of the book, transcending its fine humor, is the nobility

shown in the way Don Quixote lives and dies. In both he is the pattern of the perfect gentleman, as he sees it. He meets his disillusionment with the same courage that he meets the imagined giants. He is true to his ideals. Also he is helped by his association with the practical Sancho, just as Sancho, though he can never understand Don, is ennobled by his idealism.

Among the world's known and accepted characters of humor, Huckleberry Finn has been designated as the smallest, humblest, and yet the greatest. Mark Twain is one of the best known, throughout the world, of all American men of letters. Opie Read says, "Other humorists may be a chuckle, but he is a ha ha. He is a burst of mirth, a compeller of merriment, an explosive of dignity." The general opinion is that *Huckleberry Finn* is far superior to any other of Mark Twain's books. It seems, admirers of the author say, to have written itself. He threw the manuscript aside for a long time, but later salvaged it and gave us "the highwater reach in humor." Stephen Leacock claims that this book elevates humor beyond the comic and the accidental "to that high reach in which our human lot itself invites at once our tears and our smiles."

Huckleberry Finn was published in 1884 and ever since has been regarded as one of the world's books. Mark Twain had long dreamed of writing the story of an outcast boy whom he would send floating down the Mississippi on a raft with a negro companion. Part of his purpose was to write something that would give him a chance to paint the glory of the river. But he wanted also to write a story in which the world could be seen through humble characters. And he succeeded in both purposes. There is a vastness to his background. There is the incongruity of life in the contrast between the unsullied soul of little Huck, and his rage and chewing tobacco. He and his companions give us types of humor from the lowest to the highest "when tears are mingled with laughter, when the ridiculous merges into the sublime."

Problems and Projects

1. Illustrate the difference between humor of situation and humor of character and point out how humor is enhanced when the two are combined.

2. Discuss the nature of the humor in the "Sir Roger de Coverley Papers." Read excerpts to illustrate.

3. Compare some of the humorous essays of Addison, Steele, or other early writers with modern humorous essays. Which do you enjoy most? Why?

4. Read books presenting at least two of the humorous characters of literature discussed in the lesson to get a fuller acquaintance with them, then determine which type gives you the greatest pleasure and the reasons why. Present your report to the class.

5. Do you know people like any of the humorous characters discussed? What of practical value to yourself can you learn from such real or created characters?

Supplementary Readings

Shakespeare, *Henry IV* and *The Merry Wives of Windsor.*
Sheridan, *The Rivals.*
Dickens, *Pickwick Papers.*
Moliere, *Le Bourgeois Gentilhomme.*
Cervantes, *Don Quixote.*
Mark Twain, *Huckleberry Finn.*

Guide To Pronunciation

Moliere (Môl yĕr′)
Iphigenia (ĭf′ ĭj ŭ nī′ ŭ)
Patruchio (patru′ kio)
Tartuffe (Tär tŏŏf′, tär′ tüffe′)
Jaques (jā′ kwēz - kwĭz)

rgantua (gär găn′ tū ù)
rvantes (sur văn′ tùs)
n Quixote (dŏn′ kwĭk′ sŭt, lōn′ kē hō tā)
Rabelais (răb′ ù lā, rà bù lā′)
Achilles (A kĭl′ lēz)
Medea (mē dē′ ù)
Oedipus (ĕd′ ĭ pŭs, ēd′ ĭ pŭs)

The Deseret Book Company has reported that its special edition of *The Greatest es of American Humor*, by Leacock, is exhausted and will not be reprinted.

Social Science

Foundations Of Successful Marriage

Lesson 4

The Start And The Art Of Marriage

(Tuesday, February 24, 1942)

Lesson Aim: To emphasize the importance of a good start in marriage, and to show the art of successful marriage hinges to a large degree upon the attitudes of its icipants.

HE start of any race has a lot to do with its outcome, and life's e is no exception. The intricacies difficulties of modern living many, and he who gets off on the ng foot or makes a poor start will himself severely handicapped the way through.

ho, When, and How to Marry

Marriage commences with a de- te ceremony, performed at a n time, and in conjunction with nosen companion. The start of riage for anyone involves these e things: another person, a time cted, and a ceremony performed; if any one of these is not wisely ided upon, the marriage itself likely get off to a bad start.

We will not say more about the ice of a companion than has al- ly been said in previous lessons, pt to reemphasize the import- e of rational judgment and ser- consideration of such factors chastity, dependability, health, osition, industriousness, similar backgrounds and interests, et cetera. If one has used his head during courtship, and has chosen his mate intelligently as well as emotionally, that is the one he should marry.

But the time of marriage should receive careful consideration as well. The time of year is of little or no importance, to be sure, but the time of marriage in relation to the ages and the preparation of the bride and groom is very important. Personalities and situations vary so greatly, however, that even here it is difficult to lay down any rules. It is known, for example, that marriages are usually more successful if husband and wife are about the same age, or if the husband is a few years older. Matches in which the wife is older than the husband, or in which the husband is considerably older than the wife are not usually good marriage risks. But even so, there are cases in which this rule is broken, and happiness found in spite of it. It is also known that to delay marriage much beyond the time of biological

maturity and psychological preparedness is to put rather serious strain upon the persons involved, and to decrease the chances of marriage in the first place, and successful adjustment in marriage where it is consummated. Marriage at a reasonably young age is desirable from a number of points of view. But here there are many exceptions, for young marriage may also mean hasty marriage based upon immature judgment. Furthermore, it may mean lack of economic preparation; the young man of today should not hope to win his fortune before getting married, but certainly he should have something lined up in the way of a job or specific training for a job. The average ages for first marriages in this country for 1930 were 25.6 for males and 22.4 for females. We cannot say, of course, that these are the ideal ages for marriages, for many people have been successful in marriage who have deviated considerably from this average. What we can say is that the ideal age for marriage will depend to a very large extent upon the particular couple involved and the peculiar circumstances governing them. It is impossible to describe the ideal age in terms of years. The best time for marriage is when the persons involved are prepared—biologically, psychologically, economically, and socially. And where all of these conditions cannot be completely satisfied, the best time is when the most satisfactory balance can be found among them.

The nature of the marriage ceremony is also of extreme importance. In this connection, we are safe in saying that church marriage, and especially temple marriage as Latter-day Saints know it, is much more likely to succeed than is the marriage which lacks the sobering and spiritualizing influence of religion. Burgess and Cottrell in their study of 526 couples, as already indicated in an earlier lesson, found that religion in the home, church attendance, and church marriage, were all associated with successful marriage and family life.[1] In other words, religion is able to make the marriage contract sacred, and in this way cement and vitalize its relationships. The sanctification of marriage through the church makes it mean more to those who enter, makes them more firmly resolve that it shall not fail. And there is no sanctification so deep and profound as temple marriage.

Parents can do much to spiritualize the marriage preparation of their children. Home atmosphere is quite normally transplanted into the hearts of the children, and if this atmosphere is one of reverence and prayer over matters of courtship and marriage the children will naturally have a better chance than if it is not. Mothers especially can impress their children with the sacredness of the marriage covenant and the importance of entering into it with the right attitude and with a partner well chosen. Children should be guided during courtship, both as to conduct and as to their choice of associates. They should be helped to realize that courtship is a stepping stone to a greater adventure, and that if one's affections are given to someone who is unworthy, eternal marriage will

[1]Ernest W. Burgess and Leonard S. Cottrell, *Predicting Success or Failure in Marriage*, pp. 357-359.

be possible and the deeper last- joys of life will be blotted out. e eyes of the children should be ned toward the temple; to ac- nplish this, the attention and the piration of parents seems neces- y.

f one has chosen a good com- nion, married at an appropriate e in life, and married under the ctifying influence of the Church, has made a good start. The ho," and the "when," and the ow" of marriage are important.

rly Adjustment in Marriage

Life is a series of adjustments, and e event of marriage is simply one isode in this series. But it is an remely important episode, for on its success depends the happi- ss of not only the married partners emselves, but of children and ndchildren to come. If one has justed satisfactorily to the pro- ems of childhood and youth be- re marriage, he is well on his way successful adjustment in mar- ge, although he has no guarantee such success. Marriage is a con- nuous process of adjustment; the rt is important to be sure, but e power and the will to carry rough are even more important. ccessful marriage is a process, not achievement.

Even so, the early months and ars of married life are usually aded rather heavily with problems hich need adjustment. To those ho have come into marriage some- hat unprepared and heavily freight- l with romantic ideas unsupported stern reality, the period is one painful disillusionment. Their istake has been the so-called "ro- antic fallacy" discussed in the pre- vious lesson. To some, adjustment is relatively easy because of the foundations they have laid beforehand; to others, it is hard for the same reason; but to all, regardless of preparation or attitude, the start of marriage presents its difficulties. This is so because marriage requires such a great change in the lives of those who enter it; in one sense marriage is a major life crisis. The more or less highly emotionalized associations of courtship must make room for more practical considerations; couples must "come down to earth," so to speak, and learn to face things a little more realistically. Furthermore, the young married couple must learn to cooperate and get along with each other on a much more continuous and intimate basis than formerly, and this for anyone means adjustment. Much of the success or failure of marriage depends upon the success or failure of this early period; the stresses and strains of these first adjustments between husband and wife may either be the birth pains of a deepening love or the death pains of an immature infatuation.

It is important to realize also that conflicts between husband and wife are very likely much more common today than ever before, and that marital adjustments are therefore much more difficult. Social changes have disturbed the traditional roles which men and women have played in the marriage relationship, and new roles have not yet been thoroughly established. It used to be that husband and wife upon entering marriage knew fairly well what society expected of them, and therefore what their role was to be in respect to each other. But this is

not so today; the emancipation of woman has disturbed all of this, and as a result, the early part of marriage is usually a period in which husband and wife maneuver and struggle for positions of advantage and control. This maneuvering, although a necessary part of the adjustment, is bound to lead into conflicts of one sort or another. Realizing this, parents and friends will do well to show a normal interest in the lives of the couple, but at the same time to avoid all interference. Needless to say, whenever possible the young married couple should live by themselves rather than with their parents.

"What about the honeymoon?" many people ask. The purpose of the honeymoon is to permit the first adjustments of marriage to take place in a restful atmosphere and in isolation from all interference. When this purpose is realized, the honeymoon is a good thing; but too often it is not realized. Too often the honeymoon trip is expensive and fatiguing, and is therefore a hinderance to successful adjustment rather than a help. A long, hurried, or expensive trip isn't necessary. Very often the conditions favorable to successful adjustment can better be obtained right at home. Many young people today are wisely delaying their honeymoon until after they have been married for a year or so.

The advent of a child into the family is an experience that requires adjustment on the part of husband and wife. They must now make way for a new personality in their hearts and in their lives, and they must plan together for its welfare. The first child is an entirely new experience, and it therefore usually requires more in the way of parental adjustment than do later children.

The birth of each new child into a family, however, demands adjustment on the part of all former members. We want to emphasize and reemphasize that although early adjustments are likely the most important, the need for adjustment is continuous.

The Art of Mutual Enrichment

Success in marriage depends so much upon the attitude of those who understake the adventure that we make no apology in referring to the point frequently throughout this series of lessons.

Attitude is the key to maturing and enduring love. He who enters the marriage gates unselfishly and with a determination to succeed is the one who will succeed. Successful marriage is an art; and an artist is one who feels, one whose soul is set in tune with the infinite.

The art of successful marriage is the art of mutual enrichment, growing out of genuine love and devotion. The selfish and the self-centered are seldom able to make others happy, and as a result are seldom truly happy themselves. Happiness is something that must be shared in order to be realized, and happiness sharing is the art that makes marriage successful.

We have already defined love as something more than either physical attraction or emotional involvement. True and enduring love involves the physical and the emotional, to be sure, but it is something more—it is the spiritual and intellectual companionship that grows out of years of sacrificing and working together. True love is that which

kes a person put the welfare of neone else above his own; it kes him happy and anxious to re his happiness; it is mutually iching.

But the sad thing is that very of- sentimentality is mistaken for nuine love—even in marriage. ntiment has become so commer- lized and the modes of expressing have become so standardized ound various holidays and special casions that it is really difficult at nes to distinguish true love from shell. Anniversaries are likely a od thing, but the wife or husband o becomes personally insulted nen forgotten and who makes it matter of marital conflict, is not e wife or husband who is really in ve. True love runs deep, and it eds on mutual understanding and spect rather than sentimental su- rficialities.

Another factor in the mutual en- hment of married partners is the vision of labor and responsibilities. oo often, in this modern day, oung women show a dislike for ousework and an unwillingness to cept the responsibilities of moth- hood. They are career minded, it they apparently fail to realize at homemaking is the greatest reer that woman can have. The owing equality between men and omen has made too many women el that to be equal with men they ust be like men. Too often we ain our young people before mar- age to compete with each other, nd then after marriage we expect nem to cooperate. But equality oesn't mean identity; women can e equal with men and still be un- ke them. The biological roles of nen and women are necessarily dif- ferent, and so why shouldn't the social roles be also. Women who are the most womanly and men who are the most manly are the men and women who are best able to successfully play their roles in marriage to the satisfaction and mutual enrichment of all.

Chart for Happiness

Professor Hornell Hart of Duke University has recently published a study dealing with the measurement of human happiness, and since the theme of our lessons all along has been the attainment of happiness in marriage, it may be well to conclude the present one by giving reference to his book.[1]

Mr. Hart's purpose in making this study was to discover the general areas of human happiness and the various factors associated with it, so that individuals can be helped to better understand themselves and thereby improve the happiness of their own lives. By use of a scale, called a Euphorimeter, he was able to get an approximate measure of the relative happiness ratings of various groups of people under various conditions. He found that the major fields, or areas, in which happiness or unhappiness are experienced are: play life, work life, love life, and home life. He found also that the following general factors are conducive to happiness in any field: (1) health and vitality; (2) attitudes of courage and enthusiam toward the difficulties one encounters; (3) attitudes of friendliness and comradeship toward other human beings as shown through religion and the spirit of unselfishness. It is inter-

[1]Hornell Hart, *Chart for Happiness*, Macmillan, N. Y., 1940.

esting to note the great stress placed upon attitude.

In regard to happiness as it relates more specifically to marriage, he found the following scores for groups with differing marital statuses (a score of plus 100 is considered average):[2]

Married people who have not contemplated divorce or separation	213
Young persons engaged to be married	173
Unmarried persons 17 to 35 years old, never yet engaged	75
Young persons with broken and unreplaced engagements	62
Married persons who are on the verge of divorce	-160

It is evident from the above that happiness is very definitely associated with marriage. But it is also evident that it is associated with only that kind of marriage that is successful. Marriage may result in either the highest happiness or the deepest misery that is possible for men and women to experience, and both the start and the art of this great adventure have a lot to do with its outcome.

Problems and Projects

1. Why is the start of marriage so important to its success? Show the relationship of the following to successful marriage, and indicate the conditions of each that you think are best for a good start:
   (a) Choice of a marriage partner
   (b) Age, and age differences between mates at marriage
   (c) Financial preparation for marriage
   (d) Kind of marriage ceremony (i. e., temple or otherwise)
   (e) The honeymoon
   (f) The place of residence after marriage
2. What do you understand by the art of successful marriage? In what way is attitude tied up with it? What is true love? How does it lead to mutual enrichment? Do you agree that true love is often smothered by too much emphasis on commercialized expressions of sentiment on holidays, anniversaries and the like? Why, or why not?
3. What effect does the growing equality between men and women have upon the difficulties of early adjustment in marriage? What effect does it have upon the problem of mutual enrichment between husband and wife? Do you agree that men and women can be different and still be equal? How? Do you agree that woman's greatest career is homemaking? Why?
4. What did Professor Hornell Hart find to be associated with happiness in life? What do you think can be done then by unhappy people to improve their happiness level? Why do you think married people who have not contemplated divorce are more happy than single people? Why do you think married people who have contemplated divorce are less happy than single people? What does this mean in terms of successful marriage?

[2] *Ibid.* p. 33.

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Mission Lessons

Latter-day Saint Hymns

(For optional use of missions in lieu of Literature)

Lesson 5

(Tuesday, February 17, 1942)

WE THANK THEE, O GOD, FOR A PROPHET

We thank Thee, O God, for a Prophet
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee,
And love to obey Thy command.

When dark clouds of trouble hang o'er us
And threaten our peace to destroy,
There is hope smiling brightly before us,
And we know that deliv'rance is nigh;
We doubt not the Lord, nor His goodness,
We've proved Him in days that are past;
The wicked who fight against Zion
Will surely be smitten at last.

We'll sing of His goodness and mercy,
We'll praise Him by day and by night,
Rejoice in His glorious Gospel,
And bask in its life-giving light;
Then on to eternal perfection
The honest and faithful will go,
While they who reject this glad message
Shall never such happiness know.
—William Fowler.

WHENEVER we receive an ordinance in religion, for instance, baptism, the laying on of hands in sickness, the conferring of the Holy Ghost, or the Sacrament of the Lord's Supper, we do so in connection with an organization. That organization is known as the Church.

But in order to perform a religious ordinance, one must have the authority to do so. This authority in the Church of Christ is called Priesthood. In our Church this Priesthood came to Joseph Smith through an ordination by the ancient apostles, Peter, James, and John, who had been resurrected from the dead. All revelations for the Church as a whole are received by its President, who is known as "a prophet, seer, and revelator." Of course, any individual member of the Church may receive revelations for his own guidance, but not for the Church.

It was this prophet and seer that William Fowler had in mind when he wrote this hymn. Whether it was Joseph Smith, the first prophet, we do not know; at any rate, when we sing it we think not only of Joseph Smith, but of whoever may be the head of the Church at the time.

THE poem, "We Thank Thee, O God, for a Prophet," was written by William Fowler, who was born May 9, 1830, in Australia, where his family had gone to live temporarily. (His father, John Fowler, was in the army, and he had gone to Australia from Ireland and to Ireland from Sheffield, England.) William's mother, until she joined the Methodists with her husband, was a Roman Catholic. But William seems to have looked upon Methodism as "all hope and trust, no reality."

At eighteen, William joined the Mormon Church. A young friend of his, whose father was a priest in the Church, took him to meeting. This was in the winter of 1848. William was impressed and was soon baptized. Later he was ordained a priest, whereupon he began to preach his new-found faith. By this time, however, the family had returned to Sheffield, England.

Says George D. Pyper, in his *Stories of Latter-day Saint Hymns*: "The daily diary of William Fowler, containing a record of four years of missionary service up to 1854, has been perused by the writer and is of intense interest. It shows the deep and abiding faith of the man in the Restored Gospel: how he traveled on foot and endured revilings and all sorts of persecutions for the Gospel's sake. It is full of such entries as 'walked 21 miles rode 7 today.' One of March 27, 1853, reads: 'Mob assembled and broke up the afternoon meeting. In the evening we met at Brother Craig's house and

l a good meeting. The mob as-nbled outside expecting to pelt with goose eggs, but as we did open the door they did not ow where to look for us, so they ted each other.' "

t is significant that William Fow- studied and taught music. He o learned the Pitman system of rthand. According to his diary, was given his first book in short-nd by the author of the system, Isaac Pitman.

'We Thank Thee, O God, for a phet" was not the only poem tten by Brother Fowler. Others e printed in the *Millennial Star*. e never hear of them now, how-r. He came to America in 1863, l settled in Manti, where he ght school and where he died years later, at the age of thirty-. A monument, erected by the urch, marks his grave in the nti cemetery. Three children vived him, one son and two ghters. His name will always be nembered with gratitude by ndreds of thousands of Latter-day nts in all parts of the world.

HIS poem was composed, most probably, between 1860 and 2. There is no evidence to show exact date. According to the late sident Joseph F. Smith, it was sung at a religious meeting, to ch it had been brought by Broth-Fowler. "It was published in the n edition (1863) of the *Latter-Saint Hymn Book*." That quo-on is from Superintendent er's book. So is this one: "It not be called the greatest hymn written by any of our authors. act, it does not compare in liter-merit or poetic beauty with many he other gems contained in our hymn books, but it has something different from our other hymns." This "something different" lies in its praise to God for a man through whom we obtain divine guidance, rather than direct adoration to one of the Divine Trinity, or Godhead, as do most Christian hymns.

THE first stanza has four separate phases of gratitude: first, thanks are given for a specific thing—that God has sent us a man "to guide us in these latter days"; second, gratitude is expressed for the restoration of the Gospel; third, gratitude is expressed for "every blessing bestowed by" the bounteous hand of the Lord; fourth, "We feel it a pleasure to serve Thee, and love to obey Thy command."

No doubt, if the meter would permit, the word "joy" would have been used by the poet instead of "pleasure," since it is a much stronger word. But it expresses an idea that ought to be dwelt upon here.

Many people go through the forms of religion without much thought. They worship—if the word "worship" may be used in this connection—in the most formal, unreflecting way. They sing languidly; they listen to the words, but not the thought of the prayer; they hear only words in the sermon. That would not satisfy the poet who wrote this hymn. He would demand that we listen with the heart, not merely with the ear. He would require that we take "pleasure" in worshipping, in observing the commandments of God. What goes on should *mean* something to us.

In the second stanza we strike a hopeful note. No matter what "dark clouds of trouble" may hang over us, we see through them a gleam

of "hope smiling brightly before us." Trouble is apt to drive us to despair, unless we are buoyed up by religion, by faith, by the Spirit. Under such conditions, we do not "doubt the Lord, nor His goodness." This is true because "we have proved [tested] Him in days that are past." Was the poet thinking of his own trials, when mobs were at the door of the house where the Saints had met to worship God? Perhaps so. In any event, his experience is the experience of thousands of other Latter-day Saints, and so the hymn is full of meaning to them, too. The poet gives a thought to the "wicked" also; they shall be "smitten at last." Perhaps there is no feeling of revenge here, but only the statement of a fact.

The last stanza goes back to the first. It is an expression of praise and thanksgiving. We'll "sing" and "praise" and "rejoice" and "bask in light." Thus we get the maximum of "pleasure" in serving God. The result of all this is that "the honest and faithful" will go on "to eternal perfection," by which the poet means "eternal progression." Such are the blessings derived from obedience to the Gospel, but no one can properly expect to reap this reward who "rejects this glad message" —which is only natural. They "shall never such happiness know."

Questions

1. Who wrote this hymn? When and when was he born? Under what circumstances did he join the Church? Tell about his four-year mission and the opposition he met with. Why should a man like William Fowler be persecuted by anyone?

2. What kind of man was William Fowler, judging by this hymn? Can you detect any reference in it to the events in his own life? If so, what? What was his attitude toward religion, judging by this poem? Pick out some words or phrases that show this attitude.

3. About when was this hymn written? Where was Brother Fowler living at this time? When did he emigrate? Where to? What did he do there?

4. Which prophet was meant in the hymn? What do we get as as result of the work of our prophets? What should be our attitude toward them in consequence? What is meant by going on to "perfection"? How does a person become perfect?

ROOTED IN FAITH

Jasmine R. Edmunds

Singly, like a cypress standing high,
High and lone beneath a lowering sky,
Firmly rooted in the rock am I.

Twisted, scarred, the giant tree is old;
Over him for ages storms have rolled
With angry thunder, vivid lightning scrolled.

Mighty yet, his valiant head is high;
The elements he dares defy.
So, rooted deep in faith stand I!

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